LIBRARY
FEB - 2 1950
DARTMOUTH COLLEGE

The Christian Century

PUBLISHED WEEKLY

Bitter Struggle in Colombia
By W. Stanley Rycroft

Is Federal Union Organic?
By E. Stanley Jones

Colleges in a Moral Fog
An Editorial

February Survey of Books
By 8 Reviewers

FEBRUARY 1, 1950

In This Issue

E. Stanley Jones
continues the discussion of specific plans for Protestant church union begun with the article by Charles Clayton Morrison in The Christian Century for Jan. 11. The interest aroused during the past two and a half years by the crowded mass meetings at which Dr. Jones presented his plan for federal union of the churches has contributed to the lay demand for an end to the divisions among the denominations.

W. Stanley Rycroft
is executive secretary of the Committee on Cooperation in Latin America, a joint Protestant missions agency. Dr. Rycroft, who spent 17 years as a missionary in Peru, visited Colombia last summer during his tour of 13 Latin American countries.

John H. Marion
is director of the division of Christian relations of the Presbyterian, U.S., Board of Church Extension, Richmond, Va. "Welcome—To All?" he tells us, is based on a real-life incident.

Charles H. Lyttle
is professor of church history at Meadville Theological faculty of the University of Chicago.

Marshall Knappen
is professor of political science at the University of Michigan.

Lucius C. Porter
formerly on the faculty of Yenching University, Peiping, China, is now living at Beloit, Wis.

Norma Jacob
is an office secretary for the Central Committee for Conscientious Objectors, Philadelphia.

Lee E. Cannon
is professor of modern languages at Hiram College, Hiram, Ohio.

Roger Hazelton
is professor of the philosophy of religion and Christian ethics at Andover Newton Theological School, Newton Centre, Mass.

Vergilius Ferm
is head of the department of philosophy at the College
(Continued in column 3)

Contents

Editorial
- Editorial Paragraphs 131
- Civil Rights Football 134
- Colleges in a Moral Fog 135

Simeon Stylites: 'Know-How' 137

Contributed Articles
- Is Federal Union Organic Union? by E. Stanley Jones 138
- Bitter Struggle in Colombia, by W. Stanley Rycroft 140
- Welcome—To All? by John H. Marion 142

February Survey of Books
- Voices of Liberalism, II, A Symposium 143
- The Relativity of War and Peace, by Fritz Grob 143
- China Shakes the World, by Jack Belden 143
- Challenge of Conscience, by Dennis Hayes 144
- Give Me Thy Vineyard, by Guy Howard 145
- Rain of Ashes, by James Neugass 145
- Answer Without Ceasing, by Margaret Lee Runbeck 145
- The Good Life, by E. Jordan 145
- The History of Nature, by C. F. von Weizsäcker 145
- The Modern Reader's Guide to the Bible, by Harold H. Watts 146
- Let's Read the Bible, by Kenneth Clinton 146
- Canon Charles Kingsley, by Una Pope-Hennessy 146

News of the Christian World 148-159

Current Feature Films 159

The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

Paul Hutchinson, *Editor*
Harold E. Fey, *Managing Editor*
Charles Clayton Morrison, *Contributing Editor*
Winfred Ernest Garrison, *Literary Editor*
Margaret Frakes, *News Editor*
Cecelia C. Gaul, *Copy Editor and Librarian*
Robert L. Willett, *Publisher*
Leonard S. Meyer, *Business Manager*

Staff Correspondents

John W. Abbott (Providence, R. I.)
Hampton Adams (St. Louis)
C. D. Brodhead (Philadelphia)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
Kendig Brubaker Cully (Boston)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
Nathanael M. Guptill (Portland, Me.)
W. Bruce Hadley (Omaha)
G. Merrill Lenox (Detroit)
Virgil E. Lowder (Chicago)
W. O. Macoskey (Tacoma)
Acton E. Middlebrooks (Troy, Ala.)
Harvey H. Potthoff (Denver)
Henry G. Ruark (Weldon, N. C.)
D. R. Sharpe (Cleveland)
Alfred W. Swan (Madison, Wis.)
L. Ralph Tabor (Washington, D. C.)
Alva W. Taylor (Nashville)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
W. G. Berry (Regina, Sask.)
Anthony Caliandro (Italy)
Jiri Carda (Czechoslovakia)
Bernard Causton (World Council)
João Del Nero (Brazil)
E. Gueron (Turkey)
K. E. Jordt Jörgensen (Scandinavia)
Mikko Juva (Finland)
Grace K. Kerr (Japan)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
A. T. McNaughton (Australia)
James R. Mutchmor (Toronto)
Cecil Northcott (England)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Siegfried Scharfe (East Germany)
Winburn T. Thomas (Siam)
A. R. Tippett (Fiji)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1950 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Jan. 29-Feb. 1. New York State Pastors' Convention, Syracuse.
Jan. 29-Feb. 5. Youth Week.
Jan. 29-Feb. 10. Seminar for Christian Citizens (Rural) (Friends sponsorship), Washington, D. C.
Jan. 30-Feb. 2. Ohio Pastors' Convention, Columbus; Oscar F. Blackwelder, E. Stanley Jones, G. Bromley Oxnam, speakers.
Jan. 30-Feb. 3. Chicago Theological Seminary Ministers' Week.
Jan. 30-Feb. 3. Chicago Theological Seminary Alden Tuthill Lectures; Paul Tillich, speaker.
Jan. 31-Feb. 1. American Lutheran Church Spokane Pastoral Conference, Lewiston, Idaho.
Jan. 31-Feb. 3. National Lutheran Council 32nd Annual Meeting, Minneapolis.
Feb. 1-2. Florida Chain of Missionary Assemblies, Vero Beach, Port Pierce.
Feb. 4-8. Florida Chain of Missionary Assemblies, Miami.
Feb. 5. Chicago Sunday Evening Club; Franklin C. Fry, speaker.
Feb. 5. Ford Hall Forum, Boston; Leo M. Cherne, speaker.
Feb. 5-8. Florida Chain of Missionary Assemblies, Fort Lauderdale.
Feb. 6. United Church, Raleigh, N. C., Institute of Religion; Max Lerner, speaker.
Feb. 6-9. Perkins School of Theology 14th Annual Ministers' Week, Dallas; Bishop Sante Uberto Barbieri, Charles R. Goff, John Knox, lecturers.
Feb. 6-12. Boy Scout Week.
Feb. 6, 13, 20, 27. Chicagoland School of Religion.
Feb. 7. Florida Chain of Missionary Assemblies, Homestead.
Feb. 7. New York Institute for Religious and Social Studies; Erwin D. Canham, Morris S. Novik, Albert Salomon, speakers.
Feb. 7-9. Eden Theological Seminary 16th Annual Convocation, Webster Groves, Mo.; Marcus L. Bach, Roland H. Bainton, J. Coert Rylaarsdam, lecturers.
Feb. 7-10. Churchmen's Seminar (joint Protestant sponsorship), Washington, D. C.
Feb. 8. American Council on Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.
Feb. 8-10. Florida Chain of Missionary Assemblies, Palm Beach.
Feb. 9-10. Florida Chain of Missionary Assemblies, Pahokee.
Feb. 10-12. Florida Chain of Missionary Assemblies, Miami.
Feb. 12. Race Relations Sunday.
Feb. 12-18. International Council of Religious Education Annual Meeting, Columbus, Ohio.
Feb. 14-16. Pacific School of Religion Annual Earl Lectures, Berkeley, Calif.; Bishop Stephen Neill, speaker.
Feb. 14-16. Pacific School of Religion Pastoral Conferences, Berkeley, Calif.; Georgia Harkness, Ernest M. Ligon, Bishop Stephen Neill, speakers.
Feb. 16-19. Second National Study Conference on the Church and Economic Life, Detroit.
Feb. 19-25. Brotherhood Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)
of Wooster, Wooster, Ohio. He is editor of *An Encyclopedia of Religion* and of the recently published *Forgotten Religions.*

J. Robert Nelson
a Methodist minister, has spent the past 20 months studying in Europe in preparation for a doctorate. He is at present in London.

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, FEBRUARY 1, 1950 NUMBER 5

EDITORIAL

Taylor Resigns—Vatican Embassy Must End!

"PERSONAL reasons of a compelling nature" finally have caused Myron C. Taylor to resign as personal representative of the President of the United States to Pope Pius XII, with the rank of ambassador. Thus ended, a decade and a month after it was launched, this dishonest, discriminatory, illegal, mischievous and wholly useless "temporary" embassy. No act by any chief executive in the present generation has done more to exacerbate relations between religious groups in the United States than Franklin D. Roosevelt's in setting up this mission. None has so impressive a record of fruitlessness. The letters exchanged between President Truman and Mr. Taylor concerning the resignation speak in unctuous generalizations, such as the President's assurance that "the benefits of your work far exceeded the bounds of ordinary efforts." Something obviously had to be said to satisfy the American voter and taxpayer as well as to please Mr. Taylor. But do bromidic statements like this justify the $400,000 cost of the Taylor mission? Do they compensate the nation for permitting two Presidents to violate the Constitution for ten years by bestowing on Mr. Taylor the high diplomatic rank of ambassador without reference to the Senate, to say nothing of getting its approval? Do they remedy the damage done by an act of official discrimination between religious bodies? They do not! The one redeeming feature about the Taylor mission is that it has finally come to an end. It must never be resumed. Like Melchizedek, Mr. Taylor should have no successor.

U.S. Leads in Move to Bolster Franco

MYRON TAYLOR resigned on Wednesday, January 18. The very next day, while press reports from Rome told of the closing of the offices of the Taylor embassy there, Secretary of State Acheson announced that this country would support a move in the United Nations to rescind the resolution under which member states withdrew their heads of diplomatic missions from Madrid. Whether the two developments had any connection one can only speculate. Was President Truman hoping to appease Catholic anger at the retirement of Mr. Taylor from the Vatican ambassadorship by promising to send an American ambassador to the Catholic dictator in Spain? Stranger things have happened in the murky byways of international affairs. Whatever the motive behind the Truman administration's move in Spain, Great Britain and France immediately served notice that they don't like it and will not go along with it. Nevertheless, a motion to reverse U.N. policy toward Franco will probably pass when the Assembly meets again. The proposal lacked only four votes of being adopted when it came up in the Assembly two years ago, when the United States and 15 others abstained from voting. It will be strange if the shift by the U.S.A., plus the influence of the Vatican, cannot obtain the three additional votes required for a reversal in the next Assembly. It may be questioned whether the method the U.N. chose to register its moral condemnation of the Franco regime was a very good one. But having been chosen, we agree with the British and French that it should be carried through. If it is reversed, without any change on Franco's part, then the dictator will certainly make the most of such a move to convince the Spanish people that his fascist tyranny has at last won the approval of the United States and the United Nations. More than that, he will make the change in our policy a basis for claiming American financial help to bolster his shaky government. It was significant that the press reported an extraordinary cabinet session held in Madrid on the day of Mr. Acheson's statement, in which Franco's improved prospects were discussed "in the light of eventual economic assistance as a result of the changed U. S. attitude toward Spain."

Hydrogen Bomb Brings Another Day of Judgment

HOW MANY Americans have grasped the importance of the decision being made at Washington as to whether this nation shall start making hydrogen bombs? Not many. If there were many aware of all that is involved, it is inconceivable there could be so little public discussion. Here is the question which is being answered in the secret chambers of the Pentagon and White House: Now that the Russians have a plutonium atomic bomb, shall we make one which will explode hydrogen? It is insisted by scientists and government officers that we can if we so desire. Using the heat of from 1 to 10 million degrees momentarily generated by a uranium or plutonium explosion as a "trigger" to set off a hydrogen fusion, we can turn out a bomb a thousand times as destructive as anything achieved so far. Such a bomb will lay waste 100 square miles, whereas the plutonium bomb used at Nagasaki devastated only two square miles. The cost of producing the first hydrogen bomb, it is said, will not be more than that of the wartime Manhattan project; some experts say

it will not be more than $200 million—the trifle it costs us to build a single supercarrier. If we start work at once, we should have hydrogen bombs ready to drop on Russia in from two to four years. And that's not all. The hydrogen bomb will be what the scientists call an "open-ended" weapon, which means that it can be developed bigger and bigger and bigger, without regard to any law of diminishing returns, until theoretically it can be built mighty enough to destroy all life on this planet. Any sane man's first reaction is to recoil from such a project. But then it is immediately said, If we don't start making hydrogen bombs, the Russians will. Are we caught in a dilemma from which there is no escape short of a horror of desolation no imagination can compass? Yes, unless the atomic bomb race can be stopped right away. At Washington there is a rising demand for negotiations with Russia, either through the U.N. or directly, which will make a supreme effort to stop this insane competition to achieve what scientists call the "ultimate" weapon—meaning one that will wipe out an enemy's whole population. Negotiations at the U.N. are stalled by Russia's refusal to participate in sessions where China is represented by delegates from the deposed Chiang Kai-shek government. Mr. Truman and Mr. Acheson talk as though they are adamant against direct negotiations with Stalin. It is hard to see how this deadlock can be broken, but the alternative to breaking it is a race to suicide.

The Saar: 'Here's Where We Came In'

IT SEEMS like old times in the newspaper headlines these days. Here's another Saar crisis back on the front page. During the Long Armistice between world wars the Saar rivaled the Polish Corridor as a breeding ground of trouble. The Versailles treaty turned it over to France for 15 years. Then a League of Nations plebiscite brought an overwhelming vote for return to Germany. Now, with another war fought to "see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned" and to "respect the right of all peoples to choose the form of government under which they live"—that's from the Atlantic Charter, remember?—another row is building up over the Saar which makes an American exclaim, "Here's where I came in." France claims that the United States and Great Britain secretly agreed last November that the iron-and-coal-rich Saar should be separated from Germany in an "autonomous" state which will, however, be part of the French economic, monetary and customs systems, will be occupied by the French army and will have its relations with other nations conducted by the French foreign office. West Germany says that if it is to be cut off from the indispensable resources of the Saar it will have to think again about joining the Council of Europe—the body the United States is counting on to end the atomization which is ruining western Europe. Last week Foreign Minister Schuman visited Chancellor Adenauer of West Germany and told him to shut up on the Saar question. Washington and London, bound by their commitments, had to back up Paris on this, but at the same time made it plain they wished France would not try to play such a lone hand in dealing with the West Germans. There the matter stands at the moment. But there is every reason to expect that soon the Saar will be brewing as much trouble as it did in the '30's. Let's see, what is that threadbare French proverb: "The more it changes, the more it is the same"?

Denial of Korean Aid Reflects American Confusion

IT IS DIFFICULT to believe that the bill to give South Korea $60 million more economic aid will finally be defeated. There is too much at stake in this country's relations with other countries who have been assured they could depend on our help. And our moral obligations are too great to the men who have risked their lives to head the sort of government we want in South Korea to make it conceivable that we will toss President Rhee and his associates to the communist wolves in this fashion. But there is no doubt that the vote by which the House of Representatives turned down the Korean aid bill on January 19 was a hard blow to the Truman foreign policy. Even a quick reversal, such as the President has demanded, cannot repair some of the damage done. The vote on the Korea bill was of unusual importance because it disclosed the confusion and partisan bitterness which is growing in Washington. The conservative southern Democrats and northern Republicans who combined to defeat the appropriation for Korea cared little about Korea, or about the Formosa which figured so prominently in their speeches. But they cared a lot about blocking the Truman legislative program at every possible point. For the first time, therefore, the Korea bill afforded a chance for this conservative realignment to reveal itself on a matter of foreign policy. It has been operating on domestic matters for some time, so much so that a few weeks ago Senator Bricker suggested that the logic of politics called for Dixiecrats and conservative northern Republicans to combine in a new party with a new name. Now that these elements in the House have voted together on foreign as well as domestic policy, it looks as though such a new party alignment may be more possible and nearer than most of us have thought. If the development reflected in the Korea vote goes much farther, the rest of the world may have to reckon with a U.S. foreign policy that will be without continuity or dependability until at least 1952. Moscow won't mind.

Hiss' Conviction Leaves Many Questions

ALGER HISS' conviction will be appealed. It may be upset by higher courts. But the country will believe that the evidence supported the verdict of guilty. It is hard to come to any other conclusion in face of the fact that, after the two long trials, only four of the 24 jurors voted for acquittal. The case has been one of the most baffling in our nation's history. In that respect it has been in a class with Aaron Burr's trial for treason and the Beecher-Tilton suit. With the verdict rendered, the motives which inspired its principal characters continue to defy persuasive analysis. But the daily press, despite the millions of words it has printed about the case, has paid almost no attention to the religious factor which apparently played

some part. If Mr. and Mrs. Hiss did what they were charged with doing, and what the jury in the second trial agreed they did, there is reason to believe that, at least in the beginning, their Quaker idealism was involved. From Alger Hiss' participation in the arms investigation by the Nye committee the road led, apparently by almost unnoticed changes in direction, to acceptance of Soviet Russia as the nemesis of imperialism and the hope of a people's world-embracing peace. It was a road traveled by many another American idealist in the days before the Molotov-Ribbentrop pact. For documentation, read Granville Hicks' too little known novel, *Only One Storm*. But the Hisses would not or could not admit they had once traveled that road; hence, ruin. On the other hand, there is reason to think that it was the religious experience the once disorganized Whittaker Chambers went through in joining the Quakers which brought his life under moral control and made him ready to sacrifice his large salary and future prospects. Now that the verdict in the case has been rendered, about all that can be said, with pity for all who have been involved in it, is that here has been another sobering revelation of the moral wasteland in which some of the most gifted of this generation have been wandering. This is likewise a sobering revelation of the responsibility of the church to such wanderers, and of how insufficiently that responsibility is being discharged.

Dewey Denounces Gambling Bid

IN THE MOST scathing language heard by a state legislature in years, Governor Dewey informed the New York lawmakers that he is "unalterably opposed" to Mayor O'Dwyer's proposal to change the constitution of that state to legalize gambling on sports events. His message should be broadcast throughout the United States. We have seen no statement from a church spokesman or group to equal it in sound reasoning and rightful indignation. Governor Dewey branded the O'Dwyer proposal "shocking, immoral and indecent." He declared that "it is fundamentally immoral to encourage the belief by the people as a whole in gambling as a source of family income." Sanction of gambling by the state, he said, implies that the state holds that gambling gains are "a fair substitute for or supplement to the honorable business of producing the goods and services by which the people of the nation live." He maintained that "it would be an indecent thing for government to finance itself so largely out of the weaknesses of the people which it had encouraged that a large share of its revenue would come from gambling." Moreover, nations that legalize gambling "are in bad financial condition, and their people poverty-stricken," and experience in American pioneer days had the same results. Once the state condones one form of gambling, the governor pointed out, there is no logical stopping place, and it will have to lower the bars on lotteries, betting pools, dice games, slot machines and public gambling halls. At the same time, state-sanctioned gambling on sports events will prove the ruin of these sports, will increase instead of eliminate scandals, and will multiply the number of underworld figures depending on this form of vice. He added that the New York mayor's weak complaint that he could not control gambling was denied by Mr. Dewey's own experience as district attorney in New York. "The entire history of legalized gambling in this country and abroad," the governor concluded, "shows that it has brought nothing but poverty, crime and corruption, demoralization of moral and ethical standards and ultimately a lower standard of living and misery for all the people."

Is the Ecumenical Worm Preparing to Turn?

THE United Council of Church Women has launched an "Ecumenical Register" on which the women members of American churches can indicate their support of the movement for church unity. (See the news from New York on page 157 of this issue.) The International Council of Religious Education has issued a "Mid-Century Call to the United Christian Youth Movement." Both enterprises have worthy aims and will, if carried through, help to build ecumenical enthusiasm among key groups in the churches. But when they were brought up for endorsement at the annual meeting of the Washington and Northern Idaho council of churches in Seattle the other day, approval was withheld. "The state council," said a statement explaining why endorsement was refused, "has had no opportunity to share in the development of these plans or to help determine the purpose for which funds are to be secured." Hence, thumbs down. Here may be something starting which could go a long way before it loses momentum. It is the first sign of a grass roots revolt against too much top-brass programming. No one denies that leadership at the top is essential. But unless the grass roots are brought into the final formulation of plans, and unless ample provision is made for adaptation to local situations of programs proposed from headquarters, revolt is sure to come. Or if not revolt, then something worse—the wearied indifference which receives the elaborate blueprints sent down from the top and files them in the wastebasket or a pigeonhole. That Seattle rejection will not be welcomed at headquarters, and we are not prepared to say that the churches of Washington and Idaho picked the best of all possible occasions on which to jump the reservation. Nevertheless, the Seattle vote should be salutary. The ecumenical movement, from Geneva right down through most of its national branch headquarters, has been in danger from too much top-brass control. That Seattle vote was a "Stop, look and listen" warning.

Censorship Distorts the World Picture

THE RETURN of the Saar to its former role as a war-breeder, commented on elsewhere, inspires melancholy reflections on what happened to the Atlantic Charter after its services as wartime propaganda were no longer needed. Do our readers also recall that another of the purposes for which they were told the war was being fought was the establishment of the Four Freedoms? And that of these "the first," as President Roosevelt told Congress on January 6, 1941, "is freedom of speech and expression—everywhere in the world"? Well, how's that Number One freedom coming along? In another of its semi-annual reports

released on January 15 the Associated Press says it isn't coming along at all. In fact, censorship, suppression and distortion of news have been increasing ever since the war and have grown worse during the last six months. In a long review, region by region, the A.P. can only find these countries in which the press and its correspondents are today comparatively free: the U.S.A., France, Scandinavia, Switzerland, Italy and "most of the British Commonwealth." That unhappy clause about the Commonwealth probably refers to the threats to correspondents recently made by the South African minister of posts and telegraphs. Perhaps it also has in mind the deportation of an editor from Cyprus and the crackdown on the press in Eritrea—both, though not in the Commonwealth, under the British flag. So the newspaper reader must still bear in mind that comparatively little of what he reads originates in places where the reporter has "freedom of expression." Let him reflect, likewise, that about one more war for the Four Freedoms will end what press freedom remains in these few spots.

Quakers Favor Recognition and Nonintervention in China

IN AN OPEN LETTER to President Truman the executive committee of the American Friends Service Committee says the policy of nonintervention in Formosa or China is sound and that "by refusing to recognize" the Communist government of China "we are isolating ourselves and throwing away the chance of influencing the course of events in the Orient." Although about 400 A.F.S.C. workers have been in China during the past eight years, with 100 working in both nationalist and communist territory, the letter asserts that "no Friends workers have ever seen any Russian military equipment or Russian military advisers in China." . . . Despite the fact that the draft law has been inoperative for a year, the administration has bills in Congress to extend it for another three years when it expires June 24. Many congressmen are pressing the President to accept, instead, a "stand-by" law which would enable drafting to start whenever Congress passed a resolution calling for it. Should such a bill be enacted, young men refusing to register on their 18th birthday would still be liable to imprisonment. . . . The Illinois supreme court has reversed a lower court which held a Seventh-Day Adventist couple guilty of breaking the compulsory school law because, in accord with the tenets of their church, they kept their daughter out of public school and taught her at home. In the light of the U.S. Supreme Court's decision in the Oregon case, it is hard to see how the lower court ever ruled against these parents. . . . How little the American conception of separation of state and church means in some parts of the country where immigration has been heavy was shown when the lower house of the New York legislature passed a resolution asking Governor Dewey to proclaim 1950 as a holy year. Only one legislator had the courage to speak against this effort to use state machinery to promote the interests of a church. . . . Masons in Kansas are reported to be expelling members who violate the grand lodge's new by-law forbidding members of the order to engage in the manufacture or sale of alcoholic beverages. . . . The army says it is about to drop color segregation and assign Negro troops to any units where their skills will make it possible for them to serve efficiently. Better late than never. . . . *Osservatore Romano,* the Vatican daily newspaper, charges that the Texas evangelists in Italy who have been having visa troubles have fallen afoul the authorities because their activities "have become purely Communist." Someone should whisper to the Vatican editor that his chances of making Americans believe that a bunch of superfundamentalist Texans from the superconservative Church of Christ are working for the Kremlin are considerably less than nothing. . . . Cardinal Count von Preysing, Roman Catholic archbishop of Berlin, recently denounced as a "shame" the continuation of concentration camps, filled with people secretly arrested and detained without trial, in East Germany. His statement was issued after Protestant Bishop Otto Dibelius reported favorably on conditions in the Buchenwald, Sachsenhausen and Bautzen camps.

Civil Rights Football

WHAT has oleomargarine to do with civil rights? Those who quickly answer "Nothing" fail to take some United States senators into account. Last week when dairy state senators were about to lose their long battle against lifting the tax on oleo, they attempted to split their opposition by introducing a civil rights amendment to the bill. They failed, but their action was not the first of its kind. Housing and other bills have also been saddled with civil rights riders. In fact, a certain type of congressman seems to have formed the habit of kicking the civil rights football into every scrimmage that develops in the legislative game.

This habit should be broken without delay by open debate and passage of adequate civil rights legislation. To treat the civil rights of American citizens in this fashion brings our deepest political convictions into discredit with our own people. The central theme of our American heritage is the importance of the individual person. From the beginning of our history we have believed that every person has a dignity and integrity which must be respected and safeguarded. Our organized life, as expressed in political institutions, has as its goal the protection of the welfare of the individual. If all men are created equal as well as free, as we deeply believe, then we must build a political system that sustains freedom and nurtures equality of opportunity. Civil rights legislation has that as its objective.

Because individual rights are basic, our government was so conceived and established that these rights are protected, even against the will of the majority. Common concerns and policies are determined by majority rule, but that rule is kept from passing, intentionally or unintentionally, into tyranny. This is done by constitutional limitations on its power over citizens who are in the minority. The Bill of Rights places beyond the reach of popular majorities the citizen's religious liberty, his freedom of speech, publication and assembly, and his right of petition to government for the redress of grievances. It guarantees to the accused the right of speedy trial by jury and of being

faced by his accuser in an impartial court of law. It insures to every citizen security of his person against lawless violence and unreasonable search and seizure, and provides other protections for him.

These civil rights are basic, and they have stood the test of more than a century and a half of national existence. But the development of our country from a small agrarian seaboard state to a great industrial society spanning the continent has made it necessary that the central principle of American life be freshly interpreted and expanded to apply to our widening social frontiers. As defined in 1947 by the distinguished citizens composing the President's Committee on Civil Rights, legislation is required relating to (1) the right to safety and security of person, (2) the right to citizenship and its privileges, (3) the right to freedom of conscience and expression, and (4) the right to equality of opportunity.

The proposed federal legislation concerning lynching directly strengthens the safety and security of persons, particularly in areas where tradition reinforces the tendency to resort to mob violence in time of emotional tension. Legislation affecting poll tax restrictions upon voting supports citizens of minority races and others in the exercise of their right to the privileges and responsibilities of citizenship. Legislation on fair employment practices and on federal aid to public schools upholds rights to equality of opportunity. These rights are all essential to the realization of the worth of the individual. All have a direct bearing on making this country what it set out to be and what it is for all except a minority of its people.

True, these aims may be achieved in other ways than through federal law, and wherever possible these other ways should be followed. During recent years many states and communities, so far as their jurisdiction went, have made direct and definite improvements in the democratic process. But this improvement has been spotty, and some of the states that most need improvement have resisted all efforts toward reform. This places upon the federal government the responsibility of laying down at least a minimum base line of civil rights. Congressmen who are tempted to temporize with or abuse civil rights by doing everything except to face this issue squarely and honestly ought to be required to take an elementary course in what used to be called "civics."

For the kind of political maneuvering that is now going on in Washington not only confuses and demoralizes our own people, but also brings American leadership into disrepute before the world. Our government is obligated, by its signature to the Charter of the United Nations, to promote "higher standards of living, full employment and conditions of economic progress and development . . . and universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language or religion" (Article 55). These rights and freedoms have been spelled out in detail in the International Bill of Rights drawn up by the Human Rights Commission of the U.N. Since the Charter has been ratified by the Senate, it becomes, like all other treaties, the law of the land. At the very least, ratification amounted to a pledge to bring our practice up to the minimum level of civic decency defined by Article 55. Unless we honor that pledge by the passage of legislation, state or national, which establishes civil rights for all on a sound juridical basis, we need hardly be surprised if the world refuses to take our conceptions of democracy as seriously as we desire that it should.

For the last two years, the civil rights of racial minorities have commanded major attention in national politics. In the churches, concern over the spiritual blight of segregation has also become a matter of extended discussion. Unhappily, the resolutions of the churches and church bodies denouncing segregation and its attendant evils have failed to carry influence in the councils of the nation, largely because brotherly preaching is so generally denied by unbrotherly practice. This circumstance should provide plenty of occasion for humble recognition of our own shortcomings, but should not prevent church members from striving to secure the enactment of civil rights legislation. The fact that in 1949 legislatures in seven states—Indiana, Massachusetts, New Mexico, Oregon, Rhode Island, Washington and Wisconsin—enacted into law fair employment practices acts shows that the conscience of America is awakening. That awakening must continue.

Colleges in a Moral Fog

FOOTBALL has led the American college deeper and deeper into a moral fog in which it is now lost. Claiming competence to prepare its students for upright, intelligent living, the college is itself involved in such a tangle of moral evasions, compromises and downright surrenders that it is jeered at by the sporting world at large and its ethical pretensions are laughed at by its own undergraduates. The plight in which the college stands was brought pitilessly into the open at the meeting of the National Collegiate Athletic Association last month. An effort made there to discipline seven schools for admitted violations of the "sanity code" adopted two years before broke down, largely because too many of the colleges in the N.C.A.A. were not willing to punish the seven confessed sinners for doing what most of them were doing but managing to cover up.

I

College sport is supposed to be amateur, carried on by bona fide students and in the interest of the physical development of the students. It started out that way. Over the years, however, it has become a big business enterprise, in which millions of dollars are involved. As a result, the recruiting and subsidizing of athletes has reached a point where colleges bid against each other for promising players in the same way scouts for the big league baseball teams bid against each other, and collegiate football fields and basketball courts are little more than minor league farms for the professional major leagues.

Economic determinism has taken over college sport. The colleges talk amateurism and act on a professional or semiprofessional basis because there is so much money involved that they feel they dare not do anything else. Coaching has become big business. A coach with a salary which overshadows that of the college president demands "ma-

terial" to insure that his teams will win, and thus keep him in the upper income brackets. Stadiums have become big business. An athletic department with a million-dollar bonded indebtedness to carry by means of the ticket sales for a half-dozen home games a season requires a winning team if it is to keep out of trouble at the bank. Bowl games are big business. The real estate or commerce chamber boosters who stage them do so with as cynical an eye on the money to be made and split with the participants as a prizefight promoter matching Joe Louis against Ezzard Charles in Madison Square Garden. One university team, having won a bowl game last month, was given a free holiday in Cuba by a grateful athletic department.*

During recent years basketball has become almost as demoralizing in its influence on the colleges as football. It, likewise, is being taken over by big-time professional promoters, with the encouragement and connivance of college athletic officials hungry for more cash to spend on more seven-footers to bring in bigger crowds to supply more cash to spend on more seven-footers . . . and so on. Gambling scandals have besmirched the reputation of collegiate basketball. Mr. Petrillo, the tsar of the musicians' union, provoked an uproar a few weeks ago when he ruled that college bands could no longer play at the basketball double-headers in the big cities because these were no longer amateur sporting events. But Mr. Petrillo was right in his claim that the sort of spectacles which the colleges stage in Madison Square Garden or the Chicago Stadium or a dozen other arenas are as cold-blooded money-making ventures as the fights or the wrestling matches or the hockey games.

Rounding up teams which can hope to compete for the top prizes in this world of false values involves the colleges in all manner of deceit and underhand dealing. It is hardly an exaggeration to say that the whole life of big-time collegiate sport goes on today in an atmosphere of furtiveness. College administrations will deny with heat that they are guilty of the unethical practices known to be rife in intercollegiate athletics, but it is seldom that one is encountered which does not accuse its rivals of wrongdoing. Moreover, the pursuit of victory has come to make such demands on the time and strength of the players that, if some of these do happen to be boys who would like to use their years on the campus to get an education, they have small chance of doing so. Senior athletes at Yale only the other day adopted a statement deploring the way in which their college years had been drained of educational value by the demands of athletic training.

II

Johns Hopkins seems to be about the only widely known college in the country which has shown courage enough to deal with the issue that has thrown the N.C.A.A. for a loss. It has not followed the example of the University of Chicago and Loyola of Chicago by dropping football altogether. But it has put its finger on the nub of the problem, which is that honest amateur sport and competition for big financial returns cannot go hand in hand. Johns Hopkins has extricated itself from any moral dilemma by one simple act. It has abolished all gate receipts and guarantees for visiting teams. When Johns Hopkins teams visit other colleges to play, they pay their own travel expenses. When other college teams visit Johns Hopkins, they do the same. Spectators at Johns Hopkins games enter free. Students who play on Johns Hopkins teams—and from 68 to 90 per cent participate in some form of athletics, the proportion varying with the season—do so because they want to, and their sole reward is in the fun of playing and the physical development it may bring. Incidentally, Johns Hopkins teams, competing against teams from colleges of approximately the same size which are willing to forego money returns, win a fair percentage of their games. They have been doing this for fifteen years at the Baltimore college, and as a result Johns Hopkins students, athletes as well as grinds, are *students*.

Mention Johns Hopkins to other college administrators, however, and they will throw up their hands in despair. Said the *New York Times* in explaining why the colleges show so little interest in the Hopkins example, "To put it bluntly, they need the dough." They need the dough! And seeking the dough, while trying to preserve the fiction of devotion to the principles and practices of pure amateur sport, they adopt a "sanity code" to police each other's morals and then, at the first test, admit their unreadiness to enforce it. The confused outcome of the N.C.A.A. meeting showed how thick is the ethical fog in which they are stumbling about and how badly they stand in need of rescue if their moral influence on their students and their moral standing in the national community is to be regained. But who will show the way to do the work of rescue if, as the colleges insist, the Johns Hopkins way is out of the question?

III

Why is no one expecting the church colleges to undertake this task of moral rescue? The church colleges are always talking about what a peculiar and vital contribution they have to make in applying the moral and ethical insights of religion to the processes of higher education. How many hundred church-college presidents do you suppose have been inducted with an inaugural address on "The Need for the Church College as a Source of Ethical Guidance to the Nation," or something very similar? Here is an ethical problem right in the church college's lap; where is all that moral insight and leadership? The church-related colleges have an association of their own, and many of the denominations have college associations. In the aggregate, these must include a majority of all the colleges in the country, or at least a minority of such size that its actions would have great weight. Why is nothing being heard on this issue from these church-college organizations?

One reason, we fear, is that the church-related college is often no better than any other when it comes to making a mockery of its moral pretensions regarding its athletic practices. Sometimes it is worse. We name no names, but if any reader is in ignorance on this matter let him ask almost any college or high school student. They know. Another reason for silence is that the church-related colleges, to the extent to which they are caught in the ethical

*An exception among the bowl games is the annual East vs. West contest in San Francisco, played for the benefit of the Shriner's hospital for crippled children. But that is a contest between picked teams made up for the occasion; no college athletic department is angling for a share in the gate receipts.

evasions of collegiate pseudo amateurism, have no more idea how to get out of the mess than other colleges. Their vaunted moral insight just does not function in regard to themselves. And still another reason they dodge the issue is that too often the administration of the church college has no courage to stand up to the victory demands of alumni or even of local business interests.

We believe that there are, however, presidents of church-related colleges who are deeply disturbed over this whole business of athletic overemphasis and hypocrisy. We believe that there are more of them than has been known, and that if they would pool their concern, through their denominational or interdenominational associations, they could arrive at conclusions and proposals with which the entire collegiate world would be forced to reckon. It is time for these presidents of church-related colleges to begin feeling each other out to prepare the way to common action. "The sheer hypocrisy which exists in intercollegiate football," says the *New York Times,* "is monumental and almost beyond belief." If that is true—and it is true for more than football—can the church colleges go on acting as though it is no concern of theirs? Not, we believe, and maintain their reason for being.

'Know-How'

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a charter member of a new society organized to eliminate a verbal abomination from our common speech—the alleged word "know-how." Will you join our little group?

I am sick of "know-how." You can hardly read a column in a newspaper or a page in a magazine without running smack into it. We are reassured about the Russians because "they haven't got the *know-how* to run up a stockpile of atomic bombs as high as the Washington monument." Or, "American industry is bound to dominate the world because we have the *know-how*."

The word is a counterfeit. It is debasing the currency of the English language—one of those hyphenated frauds which are not words at all but lazy substitutes for precision of diction, which are increasingly on the tongue and, I fear, will eventually get into the dictionary.

Worse than that, the word—to call it that—is a perfect symbol of what is the matter with us and has been the matter with us for a long time. In brief, it expresses the fatal confusion of technical skill, baptized complacently and conceitedly as the "know-how," with wisdom about life. We give so much attention to the "know *how*," so little to the "know *what*." We take an adolescent delight in tools and have little mature insight into what to do with them.

The word and its unending use conceal a truth that ought not to be concealed; that is, that we do not really know more about life and its major issues, about goodness and beauty, than our fathers did, but merely have more things to befuddle us and cover over our lack of knowledge. Many of our contemporaries fall into a tragic mistake about the calendar. They make it the measure of all things, the determiner of value, with which, of course, it has nothing to do. The infantile syllogism runs something like this: Plato and Jesus and Thomas Jefferson never rode in a jet-propelled plane; consequently their ideas are all out of date.

This genuflection before the "know-how" is the dominant note in the many surveys of the years 1900-50 that have been filling the papers and magazines. We know more than our fathers and mothers of 1900 because, poor simpletons, they didn't have the "know-how." So we look with a complacent smirk at the automobiles of 1900, the one lung chuggers; at the crazy kite the Wright brothers flew at Kitty Hawk; at the first crude movie peep shows and at the wall telephones with little cranks to grind. And we chant, Verily we are the people, for if wisdom did not begin with us it certainly ends with us. (Which is a far more subtle and dangerous arrogance than that pilloried in Job.)

We look back in amazement at the "pill era" in medicine, when most of the public was sure that there was an infallible pill for every ailment, from pallid cheeks to cancer. But we have its equivalent—the abiding faith of millions that there is, or soon will be, a gadget for every need. Depression coming? Cheer up! There will be a new gadget to save us. Remember the automobile! War in the offing? Don't worry! There will be a new gadget which will make the old block buster look like a blank cartridge, and our side will have it. We have the know-how! Boredom a danger? Don't be silly! There will be a new gadget to take care of all that! Life can be beautiful at $249 a set, easy payments.

We turn our back on the wisdom of the Old Testament, which points out the folly of making the means of production—the net and the drag—an idol; and on the wisdom of Jesus, who shows us the fatal mistake of preoccupation with means rather than ends. That fellow who pulled down his barns—he had the "know-how" to build bigger and better grain elevators . . . and stomach ulcers.

Our generation has experimented long enough with trying to make the laboratory a temple for the human spirit. The laboratory is too small. Even Einstein's 1950 gift to the world—a new equation for gravitation—will not serve as a foundation for man's deepest hopes.

That is one reason why I think the church had better stick around. For in a world filled with so much pagan worship of "know-how," it has an imperishable word on what to know.

Yours,

SIMEON STYLITES.

Song of Steel

THE DERRICK lifts the bows of steel,
While motors barrel
Iron clamor. Rivets carol
Shrilly, tack and tap the sky.

Raucous grace notes pour down their flame
On beams crisscrossed
Like strings. The strident tune grows loud
In the wind, of loveless metal, lost.

CELIA DIMMETTE.

Is Federal Union Organic Union?

By E. Stanley Jones

IN THE CONFERENCE at Greenwich, Connecticut, the representatives of eight denominations passed a resolution stating that it was their purpose to form an "organic union." They set up a continuing organization, the Conference on Church Union, and authorized it to study federal union and other plans.

Since it is the purpose of this group to form an "organic union," the first question that arises is, Is federal union organic union? We believe that merger and federal union are both organic union—one with a monolithic structure and the other with a federal structure. The question then is not as between organic and nonorganic union, but as between two proposals for organic union, with different structures. But there are those who are not convinced that federal union is organic union. To get the issue clear, here is federal union "in a nutshell":

1. The plan for federal union of the churches goes beyond cooperation, as in councils of churches and federations, where sovereign denominations federate to do certain things together. It is union, organic union with a federal structure. The churches would come together on the same basis on which the colonies came together—union at the center with local self-government.

2. Federal union would result in one united church, the "Church of Christ in America" or the "United Church of America."

3. Under the one united church, there would be branches. The former separate, sovereign denominations would be branches of the one church—the Lutheran Branch of the Church of Christ in America, the Baptist Branch, the Episcopal Branch, the African Methodist Episcopal Branch, the Nazarene Branch.

4. The total structure of the united church would be: (a) the City Assembly of the Church of Christ in America; (b) the County Assembly; (c) the State Assembly; (d) the General or National Assembly; (e) the World Assembly.

In America the General Assembly, made up of delegates from each of the branches, would be the sovereign body, and would deal with everything that has to do with the total church. Each nation could similarly have its "Church of Christ"—the Church of Christ in India, in Britain, in Mexico, in Africa. These would be national expressions of the one universal church.

The existing councils of churches on the local, state, national and international levels are now advisory councils to sovereign denominations. Under federal union they could become the executive groups carrying out the decisions and policies of the assemblies on their respective levels and functioning in an administrative way between meetings.

5. Within the branches there would be local self-government, comparable to state's rights in our federal political union. If any branch now has, for example, bishops or adult baptism by immersion, it could keep these or any other distinguishing characteristics, but would not make acceptance of them by others the price of union.

6. Between branches there would probably be 90 per cent willing to have interchange of members and ministers and intercommunion. The other 10 per cent would be left to time and the Spirit of God. (Rhode Island and North Carolina did not sign the Constitution at first.) However, any branch could make any condition, or no condition, for acceptance of members into its branch.

7. If any two or more branches should desire to merge or amalgamate they could do so under federal union. There would be that many fewer branches in the union. Union by amalgamation could go as far as it could go.

8. All property now held by the branches would continue to be held by the branches. Only property created by and for the union would be held by the union. There would thus be little or no difficulty over property under federal union.

9. The doctrinal basis could be the confession that Jesus is "the Christ, the Son of the Living God," for on the rock of that confession Jesus said he would build his church. Any branch that would make that confession would be considered "on the Rock."

10. The union would be not a union of uniformity but a union of diversity. Each branch would be invited to bring in its distinctive emphasis without compromise. For the union would be a union not of compromise but of comprehension.

11. The churches can come together on the same basis as the thirteen colonies came together. In both cases it would be a union of the people. In the case of the colonies they said: "We the people . . . do hereby ordain and establish this Constitution." The federal government of the United States has relationships primarily not with states but with the people of the states. The people hold the sovereignty. But they delegate some sovereignty to the states as a convenient unit for representation, and then they delegate the final sovereignty to the union.

The federal union of the churches would be a union of the people of the churches. The people hold the sovereignty under God. They delegate part of that sovereignty to the branch as a convenient unit of representation and administration, and the final sovereignty to the union. But the sovereignty, we repeat, rests with the people under God.

12. In joining a local church, the candidate would declare his loyalty to the branch and also to the union, thus holding a dual loyalty, just as a citizen of the United States holds a dual loyalty, to the state and to the nation.

13. Federal union puts together in a living blend the desire for union with the whole and the desire for local self-government. It is based on human nature and the divine plan: "One body . . . many members."

From the above we would deduce that federal union is organic union because (1) it is based on the organic fact that those who belong to Christ automatically belong to each other. Federal union basically declares that the union is not around a minute sameness of doctrine, or sameness of church government, or sameness of ordination

ceremony; it is based on a common loyalty to Christ. It says that there can be and should be great diversity in these things if there is a common loyalty to Christ. So federal union is organic union because it is based on an organic relationship with Christ and not merely on a mechanical contrivance in organization.

Federal union is organic union because (2) it is in line with the New Testament pattern of "the new man out of both parties" (Eph. 2:15). When federal union takes place something new emerges—a new man out of both parties comes into being. There is a new man—an organic union; and yet there are "both parties"—federal structure. Two types of churches emerged in the New Testament. One centered in Jerusalem with authority largely in the apostles; the other centered in Antioch, with authority in the congregation. Paul was a product not of Jerusalem but of Antioch. When these two types met in the persons of the apostles and Paul, they gave to each other the right hand of fellowship in mutual recognition—a new man out of both parties. That is federal union.

Federal union is organic union because (3) it is based on the pattern of the United States of America, which is an organic union. The United States is not a federation of sovereign states; it is a federal union with the sovereignty in the union. It is a single organism and can act as a single organism. In federal union of the branches we would no longer belong to churches, but to branches of the one church which could act as a single organism. But within that one church there would be local self-government within the branches.

If the objection is made that the analogy between the United States and federal union of the churches does not hold, since the one is based on geographical units and the other on branch or denominational units, the reply must be that the principle is the same, the application different. In federal union of the churches the units that make it up are psychological and spiritual entities and not geographical, and rightly so, for our denominational divisions are not geographical but psychological and spiritual. Therefore for our purposes the most natural and convenient unit is the psychological and homogenous branch unit.

Federal union is organic union because (4) it is organic to the bodies out of which the union emerges. We do not cut the roots of the denominations and sever them from their past. That would mean a cut-flower union, no longer sustained by the denominational past and by the group loyalty of the present. That organic group loyalty would be utilized in federal union and pointed toward the collective good. Now the denominational drive is harnessed to a refined competition which ultimately drives us apart, but in federal union it would be harnessed to the development of the whole. We would keep the drive and eliminate its destructiveness. So federal union would be organic to its own past and organic to the union.

Within this loyalty to the branch is a loyalty to the accustomed structure and practices of the group. In the proposed union of the eight denominations are bodies which have bishops and bodies which are nonepiscopal. Under federal union we would provide for the functioning of both—each within its own branch. But under merger you would have to decide to take one or the other. The Methodists would probably split over giving them up and the other bodies would probably split over taking them. If you allowed them to function side by side within the merger you wouldn't have merger, but federal union.

Federal union is organic union because (5) it would be organic to the state loyalty. We would provide under federal union for a state assembly, not an artificial regional assembly as proposed under the scheme for merger which provides for 25 regions. These states have a past and characteristics of which the people in those states are proud. We would harness that state loyalty and make it contribute to the good of the whole. There would be a healthy competition among the states as to which could give most to the collective good.

Federal union is organic union because (6) it would be organic to the national loyalty. Since it is founded on the same principle and pattern as the nation it would fit into the genius of our national past and draw sustenance from it. Merger, as an over-all strategy, proposing one monolithic church, does not fit our national experience, which knows nothing of one undifferentiated state. America has been the proving ground for the principle of federal union —*e pluribus unum,* out of the many, one. It has worked, for federal union fulfills two urges—the urge for union with the whole, and the urge for local self-government or self-expression.

Merger fulfills the urge for union with the whole but leaves unfulfilled or frustrated the desire for local self-government. Federation fulfills the desire for local self-government but leaves unfulfilled the desire for union with the whole. Federal union puts together both urges in a living blend and provides for union on the solid foundation of natural and God-given instincts. When the union of the nation and the union of the churches are both founded on the same principle then they have an organic connection.

Federal union is organic union because (7) it is organic with the movement of life, which is, in lower forms, an undifferentiated cell in the amoeba, but rises in man to a federal union where body, mind and spirit unite to form a unity amid diversity. This same law holds good in God, where there is one in trinity. Federal union is not a halfway house on the way to an undifferentiated union. It is a principle in its own right. These United States of America are not on the way to becoming one undifferentiated state as a higher form. They are stopping at federal union as a principle in its own right. Federal union is in organic line with the movement of life from the simple to the complex, but a deeper unity amid that complexity.

Federal union is organic union because (8) it is organic to the fact that if we ever get together as a world it will have to be on the basis of federal union. It is a part of the whole stream that flows toward world unity.

Federal union is organic union because (9) it can be organic in the local situation, as the grass roots. To illustrate: In a certain town of 3,000 there are two churches, Congregational and Methodist. They have been united as the "Church of Christ in ———" on the basis of a federal union—there is one church with two branches, the Congregational branch and the Methodist branch. Over these branches, the parish assembly, made up of the representatives of both branches, has to do with the life of the church as a whole, leaving local self-government within the

branches. When the communitywide organizations—the Grange, women's organizations, and so on—saw there was one church they decided to function through the church, uniting the community around the church. The pastors said to me: "The power of this! We are no longer competitive, we are working for one church." Dr. Pat McConnell, a rural life expert, says that this setup meets the local situation better than any other attempted solution. But that is federal union at the grass roots. It is organic there—one church, two branches.

How would the ministries be united under federal union? By simple recognition. Since by coming into the union we recognize each other as branches of the one church, we would thereby recognize those ministers whom the branches recognize. A special service of recognition could be held, probably in the State Assembly, in which all the ministers would do what the apostles did with Paul—they "gave him the right hand of fellowship." They would give to each other, in a service of solemn yet glad recognition, the right hand of fellowship as an outer symbol of an already recognized unity.

To sum up: Federal union would lay hold on the basic loyalties and bind them into a single whole—a loyalty to the New Testament pattern of unity amid difference, a loyalty to the denominational past and present, a loyalty to the whole movement of life which moves from the simple to the complex but a greater unity amid that complexity, a loyalty to the united church. Merger, as proposed, lays hold on a single loyalty—the loyalty to the united church. It does not use the denominational loyalty, for the denomination as such is wiped out. It does not coincide with or use state loyalty, for 25 artificial areas are proposed. It has no roots in our national past, for our national heritage is based on a federal rather than a monolithic structure. It does not fit into the movement of life, which moves from an undifferentiated unity to a union of diversity. Merger is "organic" to less basic influences than federal union.

On the other hand, federal union is organic even to merger, for it can absorb within itself mergers as far as they can go. Their limits are obvious. To make merger your over-all strategy is to provide for interminable discussion and ultimately bring a merger of a minority which isn't church union, but a union of some churches. To get church union and to get it now, say within ten years, federal union opens up the way.

Bitter Struggle in Colombia

By W. Stanley Rycroft

DURING the past few months thousands of people have been killed or wounded in Colombia and hundreds have fled from their homes, victims of one of the bitterest struggles the country has ever seen. This is not only a political struggle, it is also religious. When you add religious emotion and passion to political hatreds, you have the bitterest kind of strife. Economic factors also have aggravated the situation in Colombia, as they do in most Latin American countries. But religion is playing a significantly large part in the ideological struggle today.

For many years there was a sort of gentleman's agreement betwen the Liberal and Conservative parties in Colombia. Each would abide by the will of the people rather than use force to overthrow the other when in power. Many saw in Colombia the peaceful evolution of democracy. Then a few years ago the situation suddenly deteriorated. On April 9, 1948, Liberal chieftain Eliecer Gaitán was assassinated in one of Bogotá's main streets. That was the spark which set off the explosion.

For forty-eight hours lawlessness prevailed. The poorly paid police joined the rioters and looters; 232 buildings were destroyed or damaged, 28 streetcars were overturned and burned, and an unknown but large number of persons were killed or wounded. Roman Catholic churches and schools, the archbishop's palace and that of the papal nuncio were burned, and the nuncio barely escaped with his life via the back door. Significantly, not one Protestant church or building was touched. The population of Bogotá, as is usually the case with Colombian cities, is largely Liberal and people have identified the Roman Catholic Church with the reactionary Conservative party.

Part of the present conflict between the two parties has centered around the electoral reform law. The congressional elections of June gave the Liberals a majority, but the Conservatives claim there was fraud due to false identification cards. The government hired a Canadian expert to revise the electoral system and the Conservatives charged that the Liberals wanted the elections moved up to November 27 because they feared the results of the investigations. On the other hand, the Liberals advocated the change in date of the elections in view of the bitterness of the campaign and the possibility of civil war.

There were such violent outbreaks all over the country that the government declared a state of siege on November 9.

Gomez—Supernationalist

Writing from Colombia in 1948, Duncan Aikman said that that country "more than any other land in South America is bedeviled by fanatical rightist politics." Key man in the present situation is Laureano Gómez. In April 1948, President Ospina Pérez committed a tactical error in naming Gómez minister of foreign affairs. Here was the most hated man in the country, not only a reactionary Conservative but also an ultraclerical, elevated to the post which, by virtue of diplomatic custom, made him president of the Pan American Conference then in session. During the rioting on April 9 and 10, already referred to, Gómez' house and the plant of his newspaper *El Siglo* were burned

down. He then took refuge in Spain, where he remained until a few months ago, when he was nominated for president by the Conservative party. On November 27, 1949, he was elected president by a big majority because the Liberals boycotted the election and withdrew their own candidate, Echandía.

Gómez was a young man when Theodore Roosevelt "took Panama"—and he took the territory from Colombia. Gómez' superpatriotism was dealt a severe blow, and he became an anti-U.S. diehard. The *Hispanidad* movement launched by fascist Spain to try to bring the former colonies —now the Latin American republics—back into the reactionary family seemed to fit nicely into Gómez' ideas, chiefly because the movement was anti-U.S. Later on, "in World War II," said *Time* magazine (October 24, 1949), "he [Gómez] damned the U. S. as 'pagan,' plumped for the axis until he saw that it was losing."

Gómez has a reputation for being an admirer of Franco and all he stands for. In April 1948, he blamed the Communists for the assassination of Gaitán and the rioting that followed, though according to the *New York Times* correspondent, Milton Bracker, Gómez admitted that the Communist group in Colombia amounted to virtually nothing. He must have known also that the investigation carried out by Scotland Yard men had not revealed the slightest Communist link with those events.

To Stop Liberalism, Shout 'Red'

Part of the policy of the Conservatives is to convince the country that Communist elements have infiltrated the Liberal forces. This is favorite propaganda in most Latin American countries today. The way to check progressive, liberal elements, who want badly needed social and economic reforms, is to call them Communists.

Duncan Aikman reported in April 1948 that the editor of a leading Conservative newspaper in Medellín had informed him that Protestant missionaries were making Communists out of their converts, which is mere opinion and not fact.

The Roman Catholic hierarchy favors the Conservative party, though not all Roman Catholics are Conservatives. It is interesting to note the development in Latin America of liberal Roman Catholics, who are opposed to the political church. The chief of the Liberal party, Carlos Lleras Restrepo, said: "The difference between us [Liberals and Conservatives] is that *we* believe in the separation of church and state and they don't." Liberals claim that there are no better Catholics than themselves. But Professor M. Searle Bates in his book *Religious Liberty* quotes a competent observer as saying: "The domination of national and civilian life by the Catholic Church in Colombia has been more complete than in any other Latin American country."

One Liberal politician, whose name I am not at liberty to reveal, said in June 1949 that the Conservative regime (there is at present a Conservative administration and a Liberal congress) is nothing more than a subsidiary of Franco's government. "Thousands of clerical Falangistas, or military aids dressed as priests, have come into this country. . . . The pulpit has become the center of the most sanguinary politics and with this aid of the Falangistas they hope to take over the next government. These bishops and priests are big political chiefs and they have carried on a campaign among the ignorant country people of the most unlawful and diabolic nature, declaring that Liberalism is communism, that the Liberals are enemies of God, and a thousand other falsehoods."

Writing from Quito, Ecuador, Milton Bracker in a dispatch to the *New York Times* published November 28 said: "Most of the poorest, least literate peasants are Conservatives. The Liberals are stronger in the cities where they have engaged in a far-reaching campaign of education and propaganda." He also stated that Conservatives had sought to stir up feeling "on the wholly false ground that all Liberals were Protestants."

Missionaries in Danger

For several weeks prior to the elections of November 27, terror reigned in many outlying districts of Colombia. Many of the country folk fled in terror to Bogotá, where the Liberals have opened a refugee center and given financial and medical aid to those who needed it.

"All our missionaries have been forced to leave their stations and take up temporary residence in Bogotá," writes a mission board secretary. "The Catholic Church seems to be using this opportunity of political struggle to attack the Protestant missionaries and members of the Protestant church."

One missionary writing to his board said: "The report you mention about the battle in Cali was not quite true. It was not a *battle,* it was a *massacre.* A group of Liberals were in an enclosed lot listening to political speeches when they were attacked and mercilessly shot down. Twenty-two were killed and over 70 wounded. One of the wounded was one of our boys. He had been serving on the police force for years, and had been let out six weeks before because he was not of the ruling party's politics. His wounds were serious . . . he died two days ago."

At the end of October another missionary wrote: "We are living in a state of fear now. Our members in the country districts are being persecuted by the Conservative party. . . . Last Saturday night our church in ——— was burned by bandits. A number of churches have been destroyed in all parts of the country. . . . There is no protection of any kind from the government." A missionary from another denomination wrote an eyewitness account of the blowing up of a Protestant church, with the local police and mayor involved in the operation. "Much of the present situation," he said, "can be laid at the door of the Roman Catholic Church, whose leaders have taken full advantage of the situation to meddle in politics as never before, and to proclaim from their pulpits and through the press that a Liberal vote is a mortal sin."

Protestantism's Future Uncertain

A number of letters from other missionaries tell the same story: threats, intimidation and persecution of innocent people and attacks on church property. One priest was quoted as saying: "We are going to do away with Protestantism in this whole mountain range."

Writing on the day of the elections, November 27, a missionary said: "Today is election day, but there is just one candidate, Dr. Laureano Gómez. The Liberals are refusing to vote. Thus it is certain Gómez will be elected

and it is certain he will head a government far from favorable to any Protestant work in this land. . . . We can only trust in the Lord, knowing that he is still on the throne." As he predicted, the Conservatives triumphed.

Some 24 Protestant missions are at work in Colombia with 330 missionaries. The oldest mission is that of the Board of Foreign Missions of the Presbyterian Church, U.S.A. It was started in 1856 at the indirect request of the government at that time. In recent years there has been an awakening among the people and many have come to the Evangelical churches seeking the truth.

It is difficult to foretell what the outcome of the present struggle will be. The political situation was far from settled by the November 27 elections.

Colombia needs the gospel of Jesus Christ with its liberating, soul-transforming force and power. It needs the truth that will make men really free. According to the constitution of Colombia there is religious freedom; yet when a missionary recently applied for a visa to return to that country he was told he could enter only on condition that he confine his religious activities to church buildings.

The Colombia constitution of 1936 states: "No one shall be molested because of his religious opinions, nor compelled to profess beliefs, nor to observe practices contrary to his conscience. . . . Religious freedom is guaranteed to all faiths which are not contrary to Christian morality nor to the laws of the country." A government official in Washington summed up the situation when he said: "Religious freedom is in the constitution of Colombia but not in the souls of the people."

Welcome—To All?

By John H. Marion

THE WELCOME sign had been out there in front of the Texburg Presbyterian Church for a long time. It said simply what many others like it, all over the south, had been saying for generations—"A Cordial Welcome to All." But the church's young pastor was troubled. Did his well fed, respected, top-class members really mean what the sign said? They were a gracious folk, he knew, but could they be *that* gracious? The pastor's heart was set on holding a special brotherhood service on the second Sunday in February. That was only a month away now, and he must be sure. So one night he asked the session about it.

"Of course we mean it," they said.

"Anybody and everybody?" he persisted.

"Certainly."

"Anyone can come to worship with us—can join on profession of faith?"

"Of course."

"No matter how poor?"

The older, more venerable elders nodded vigorously, and several of the younger ones said, "Sure!"

"And regardless," the young pastor went on, "regardless of how ignorant, or bad, or shabbily dressed a person is? The welcome is for him too?"

Some of the elders, plainly, were becoming a little annoyed. As several shifted impatiently in their chairs, Mr. Cass Winston, white of hair and with a warm passion for evangelism, rose to his feet.

"Aren't you forgetting your Bible, young man?" he said in his smiling, kindly way. "Did not Isaiah say, 'Ho, everyone that thirsteth, come ye to the waters; and he that hath no money'? And did not our Lord say, 'Come unto me, *all ye* that labor and are heavy laden'? It was just last Sunday that we sang that great old hymn, 'There's a wideness in God's mercy like the wideness of the sea.' The doors of our church must be no less wide."

"Yes," chimed in Mr. Will Brown. "And wasn't it St. James who said, 'Have not the faith of our Lord Jesus Christ with respect to persons'?"

"What's more," spoke up old Dr. McGovern, a twinkly-eyed Scot who also knew his Bible, "didn't the Apostle Peter say, 'God hath shown me that I should not call any man common or unclean'?"

The young pastor was nodding and smiling. "You warm my heart, gentlemen," he said gratefully. "I take it then that since God also, in Isaiah's words, doesn't 'judge according to the sight of his eyes,' our sign out front means everybody is welcome, regardless of color, too?"

There was a brief, awkward silence. Mr. Cass Winston, sitting in the front row, suddenly crossed his legs.

"Well . . ." said Mr. Winston, gravely.

"Well, now . . ." said Will Brown.

"Hold on," said Dr. McGovern.

Next morning the young pastor, a wry little smile curving the corners of his mouth, dutifully telephoned his friend the minister of the Negro Presbyterian church across town. His voice sounded flat and bedraggled as he broke the news. The plans they had talked about for that joint service on Brotherhood Sunday, he said regretfully, were off. Definitely off.

And some days later, in accordance with a motion made at session meeting by Mr. Cass Winston, and passed unanimously, the sign out front was altered slightly. Nobody, the elders had agreed, must get the idea that the Texburg Presbyterian Church was *communistic*. The southern way of life, which in this matter was really pretty much the American way as well, must by all means be kept inviolate. The sign was just a bit too broad, as they now clearly saw, but it wouldn't be too hard to fix. A slight change, said Mr. Winston, would do it neatly, unmistakably. And, of course, graciously.

So, from then on, that was the way it stood. Out there in front of Texburg's most influential church, whose members each Sunday solemnly went on saying, "I believe in the holy catholic church," the sign was clearer now. Without being pointed, it nonetheless was plain. It just said: "A Cordial Welcome."

The right people would always understand.

FEBRUARY SURVEY OF BOOKS

A Liberal Barrage

VOICES OF LIBERALISM, II, A SYMPOSIUM BY 19 AUTHORS. *Beacon Press, $2.50.*

THE NINETEEN voices in this volume, added to the seventeen in the first of the series, provide a *riposte* to authoritarian attacks on liberalism that is not only massive but emphatic, diversified and scholarly, as will be attested by the reading of such contributions as—to be rashly selective—those of F. M. Eliot (on Thomas Jefferson), A. Powell Davies ("Am I a Christian?"), Brock Chisholm ("Revolutionary Changes in Sources of Security"), Thaddeus B. Clark ("Has Liberalism Failed?"), C. S. Skinner ("Superstition, Reason and Faith"), R. V. Holt ("The New Rationalism"), J. H. Hershey ("Liberal Voices in Latin America"). But why was the last relegated to the Appendix, though Griscom Morgan's "The World View of the Galilean," with its tendentious and unscholarly use of the New Testament, was given a box seat? As for Prof. Adams' "The Evil Good Men Do," could not a heartless conservative turn it, like a swivel mortar, directly against the former's comrades?

But authoritarianism will not be dispatched by an intellectualist potpourri, however pungent its ingredients. Eloquent and earnest though these voices are, they are no more realistic than shooting at clay pigeons. For example, Dr. Reese's crisp dictum that even "the quest for uncertainty has its virtue." Paradoxically true; but can one kill a real pigeon, or better, a reactionary hawk, with a paradox?

CHARLES H. LYTTLE.

What is War?

THE RELATIVITY OF WAR AND PEACE: A STUDY IN LAW, HISTORY, AND POLITICS. *By Fritz Grob. Yale University Press, $5.00.*

ANYONE who recalls the China "incident" of 1937 will recognize the difficulty of formulating a definition of war on which there will be general agreement in all situations. Though Japanese troops were attacking Chinese troops on Chinese soil, President Roosevelt declined to label the Japanese action as war. The generally accepted reason for the President's attitude was that if he had granted the existence of a state of war our Neutrality Act, which was then in force, would have required an embargo on the export and sale of American arms to China.

The President's supporters, reflecting the definition of war given in a standard modern textbook on international law by L. F. L. Oppenheim, denied that Japan and China were at war, because neither had given any evidence of "an intention to conquer or subdue its opponent." Republican Representative Hamilton Fish, however, following the 18th century Swiss authority on international law Emerich de Vattel, maintained that the act should be applied because "war is every contention by force between two nations in external matters under the authority of their respective governments." In the end the issue was decided on political grounds, and no agreement was ever reached on the theoretical question involved.

Prof. Grob's effort to answer the question, "What are war and peace from the point of view of the law?" is based on a careful analysis of history and politics as well as law. He cites many examples of the reluctance of statesmen to admit that their use of force when "intervening in a situation" or "restoring order" has amounted to waging war. He shows us how perplexed judges have become in their effort to adjudicate claims arising from such quasi-wars as our naval operations against France in 1798. In the end the layman will probably agree with the conclusion implied in the title of the book—that war and peace are relative matters. Whether any particular use of force by one state against another is or is not to be called war will, in all probability, be determined more by political than legal considerations.

MARSHALL KNAPPEN.

But Is it or Is it Not a Communist Advance?

CHINA SHAKES THE WORLD. *By Jack Belden. Harper, $5.00.*

IN THE TANGLE of world problems to which the American people must direct attention in 1950, and in relation to which decisions must be made, the determination of our policy toward the new regime in China is one of the most critical items. The state department, Congress and the people can make wise decisions only by discovering, understanding and frankly facing the facts in the China situation. The momentous, over-all fact that must be accepted and understood is that the present movement in China, quite apart from its leadership, is fundamentally a mighty revolutionary movement of the 400 million people, a phase of their century-old groping for a modern way of life and a better livelihood.

Jack Belden's book makes this fact clear through abundant concrete evidence. It is required reading for everyone interested in and concerned about United States policy toward China, and that means every intelligent American. Determining our policy toward China is now the most important item in our effort to overcome Soviet Russian expansionism, which for the time being seems somewhat checked in Europe. The real issue here is whether our state department and our people focus hysterical attention upon the Communist party in China with its membership of possibly 3 million, or give thoroughgoing concern to the rights and needs of the 397 million in their struggle toward self-government and a higher standard of living. We will be judged by our answer to that question. Which is more important for China and the world—the Communist minority leadership or the powerful momentum of the people's revolution?

Belden is one of the few reporters qualified by personal experience to give concrete, realistic information on the country folk of China. He has made repeated visits to China in the years since the Japanese invasion of 1937; he has been behind the battle lines seeing the village people and learning their thoughts. He confirms the reports that Edgar Snow and Evans Carlson first made in the years before Pearl Harbor of the resistance maintained by the people in border regions and of the Eighth Route army. Belden himself was in inland China and in the port cities after Pearl Harbor. In case studies of individual experiences and of community effort in particular villages, he presents an objective account of the processes through which the dissatisfaction of the people with existing conditions, their sense of their needs and their hopes became elements in Eighth Route strategy and a powerful dynamic to its efforts.

In a review of the first 25 years of the Chinese revolution, Ch'en Tu-hsiu, a distinguished professor of Peking National University, had shown that the revolutionary movement up to that time had been largely limited to the intellectual and student levels of Chinese society, and pointed out that there never could be a successful revolution until the poor and medium farmers and the handicraft workers had been roused to a realization of their rights and needs and given a real share in the process of change. Had Chiang Kai-shek and the Kuomintang sensed the truth of Ch'en's insight, they could have given enough attention to the common folk and their need for a better life to secure their support. Before V-J Day, Chiang had every advantage. He had been the symbol of China's unity against Japanese aggression —even the Communist party so regarded him. He had achieved considerable economic improvement for the country in the years immediately before the Japanese invasion. He had been accepted in the councils of the great powers. But he was blind to the real needs of the masses of the people, to their dissatisfaction with the archaic, traditional organization of society. Without the support of the people, Chiang had no counterweight to the temptations of selfish partisanship and private enrichment that beset his officers and administrators and corrupted them.

On the other hand, Mao Tse-tung and his associates, through the years of the border struggle against Japan, established connections with the people and developed their support and their strength to the point where these became the powerful dynamic that enabled the "People's Government" and its "liberation armies" to overcome numerically superior and better equipped

armies and to wrest the leadership of the nation from Chiang and the Kuomintang. In a broadcast on December 25, 1947, Mao summed up the view that victory lay with the Eighth Route army because of its "analysis of the character of the civil war itself." Mao said: "The basic nature of the war lies in the struggle of the armed Chinese people against feudalism and dictatorship and toward independence and democracy. Under these conditions Chiang Kai-shek's military superiority and American aid are factors that can play only temporary roles. The unpopular nature of the Chiang regime and the support or opposition of the people, however, will play constant roles" (p. 320). Chiang's failure to appreciate the people led them eventually to reject him and his party. Mao's recognition of the people, their needs and their strength explains his success.

In authentic stories of individuals, in pictures of particular villages, through interviews with intellectuals, with cadre leaders, with village women, with soldiers and with Eighth Route generals, Belden presents abundant evidence to support the thesis that a great, creative social revolution is taking place in China. Yang Hsiu-feng, once a well known professor of Peking, tells (pp. 74 ff.) why he gave up hope in the Kuomintang and chose to oppose its dictatorship by joining the Eighth Route border government, becoming a chairman and "dispensing government from the back of a jackass to a crowd of illiterate and suspicious peasants." Village democracy is shown as it grows under the influence of the "beggar writer" whose "Ballads of Li Yu-tsai" are recited by the villagers as they organize against landlord domination. You read of how the revolution came to Stone Wall Village (p. 174) and its hundred families as they overthrew the landlord chief. The infiltration work of the *kan pu* (cadres) is described as Belden accompanies a squad and watches its work. The village witch (p. 193) and the girl Chin Hua ("Golden Flower," p. 278) show how women took up the cause of self-liberation from innumerable forms of mistreatment, organizing an association that gave them united strength against cruelty and oppression. In the story of the Field Mouse (p. 242), you get intimate insight into the life and strategy of militia leaders. You realize how the morale of the Eighth Route army, which became the People's Liberation armies, was built up so that each soldier felt that he had a personal share in the cause. The sense of oneness with the people and of devotion to their cause explains the surprising success of these armies in the past twelve months as they have swept from Peking to Chengtu. The surrender of Kuomintang armies, often without any serious struggle, was due to the lack of any real cause to fight for. How could soldiers risk their lives for a regime that was enriching its leaders at the expense of the people?

So far as my own experience and knowledge go, Belden's evidence is authentic. It matches what I myself saw in "liberated areas" in earlier years. It is confirmed by its agreement with the testimony of personal friends who have been in inland China (cf. William and Claire Band, *Two Years with the Communists*). Belden does not minimize the ruthless cruelty which characterized both parties in the fierce struggle of the people. He shows mistakes on both sides when they occur. But he does make clear that Chiang lost because he never appreciated his need to gain the fundamental support of the people; he makes equally clear that Mao's victory was based on his understanding of the need to link his orthodox Marxian ideology to the needs and hopes of the peasant masses.

What Americans need to understand is that the people of China rejected the Kuomintang. Chiang Kai-shek lost the "mandate of Heaven," for "Heaven hears as my people hear and sees as my people see." To contribute help to this rejected party and its leaders is to oppose the united will of the masses of China. Such help will only increase anti-American feeling and give further proof that America is as "feudalistic" and "imperialistic" as our enemies throughout the world claim. By facing the facts in China, recognizing the "People's Democratic Government" as the existing leadership of the Chinese, we can check the anti-American feeling. By concern and help for the people in their development, we can regain the friendliness toward America which is their traditional attitude.

For a hundred years the Chinese have regarded us as their best friends, their helpers against hostile pressures. Let us reassert our friendliness by trying to realize how we have been misguided by our misunderstanding of what has happened in China. Jack Belden helps us to understand. He is not right in all his views. His estimate of Confucian influence on Chinese government seems wrong to me. His last chapters against the Kuomintang lose the balanced, objective spirit in which most of the book is written, and become almost passionate. But the factual reporting, the incidents and the personal stories illustrate and make vividly human the tremendous fact of 400 million people on the way toward modernization and a better life. This fact is solid truth. It must be accepted as such as our government and people seek to formulate a policy toward the new China.

LUCIUS C. PORTER.

C. O.'s in Britain

CHALLENGE OF CONSCIENCE. *By Dennis Hayes. George Allen & Unwin, London. (In U.S., Friends Book Store, 304 Arch St., Philadelphia 3, Pa., $2.75.)*

THE AUTHOR of this book, a young British lawyer attached to the Central Board for Conscientious Objectors, tells very effectively the story of conscientious objection in England during World War II. The conscription system in Britain included nothing in any way comparable with this country's Civilian Public Service camps, where so many men spent years at unpaid and unproductive labor under control of a largely military nature. Almost 3,000 British objectors, after stating their cases before special tribunals, were given unconditional exemption—rather a remarkable fact in a nation fighting for its existence and mobilized down to the last scrap of wastepaper. As stated by Fenner Brockway in his introduction to this book, "the test made by these tribunals was not the *ground* of the objection but the *depth* of the objection. If an applicant convinced them that he held his convictions so rootedly that they represented to him an issue of right or wrong in his own conduct, they exempted him despite the fact that in another war he might take up arms."

In view of the extremely limited grounds of objection recognized in the Selective Service Act of 1948 (in which Congress undertook to define such terms as "Supreme Being" and "religious training and belief"), it is interesting to see the analysis made by the Central Board for Conscientious Objectors of the basis of applications made by men appearing before one tribunal during the years 1940-42. The table lists not only 22 Christian and other religious denominations and a category headed "various," but 5 categories (including 11 Communists and 8 National Socialists) under the heading "political" and 3 others under the heading "general."

The majority of British applicants, however, did not receive unconditional exemption, but were given "conditions" of exemption covering various kinds of civilian occupation, or service as noncombatants in the armed forces. Some of those receiving "conditions" were prosecuted for failure to comply, usually on grounds of conscience. There were a considerable number of other civil prosecutions arising out of the National Service acts, the majority of these being in cases where a man refused recognition as a sincere objector by his tribunal was ordered to report for medical examination as a preliminary to entering the armed forces. Short sentences were given, usually of two or three months and almost never in excess of one year—a fact which contrasts sharply with the five-year sentences for nonregistrants in this country during the war, and the sentences of three years handed out in southern California under the peacetime draft act of 1948. There is also no indication in Dennis Hayes' book that English c.o.'s lost their civil rights as a result of imprisonment (the continuing disability which hangs over the heads of Americans in almost every state). Other offenses which led to prosecution in Britain were refusal to submit to industrial conscription and refusal to take part in the compulsory fire-watching service, though very often the person in question had been a volunteer fire-watcher and objected primarily to compulsion rather than to the performance of a humanitarian service.

The pattern of regimentation of civilian life, as the author points out, followed very closely the pattern laid down for the same purposes in nazi Germany. Here the

c.o. was at an additional disadvantage because the purpose of the regimentation was not openly military, and a bewildering variety of objections and penalties resulted. It seems clear, however, that there was so deeply rooted a distaste for these totalitarian expedients that in practice the c.o. was often left in peace with his peculiar ideas, perhaps through a confused perception that he was in fact defending the essential liberties of the common man.

A striking feature of the British situation was the presence in both houses of Parliament of members who were themselves pacifists and in some cases had been in prison during World War I. This apparently insured a hearing for the pacifist case at all times and a genuine attempt at the top of the hierarchy to avoid certain former abuses such as the "cat and mouse" procedure of repeated prosecutions for essentially the same offense. At the lower levels, however, there were the familiar phenomena of prejudiced magistrates, confused defendants and hostile public opinion, and repeated sentences were not always avoided. Since the average sentence was short, one man found time to serve no fewer than five prison terms.

All in all, this book is a record of courage and achievement; but there is considerable food for thought in the author's conclusions about the general effect upon a free society of the acceptance of military conscription as a permanent part of life.

NORMA JACOB.

Three Novels

GIVE ME THY VINEYARD. *By Guy Howard. Zondervan, $3.00.*

RAIN OF ASHES. *By James Neugass. Harper, $3.00.*

ANSWER WITHOUT CEASING. *By Margaret Lee Runbeck. Houghton Mifflin, $3.00.*

GUY HOWARD, the "walkin' preacher of the Ozarks," has tried his hand at fiction. He has built a rather conventional plot around the lives of his favorite hill people, and has used it as a vehicle for some homely, sensible preaching. There is more Christian philosophy than art in his development of his theme. The mountain background is skillfully drawn and the characters seem taken from life. Many of the incidents could well be based on actual happenings. The title indicates an exposition of the story of Naboth's vineyard. Certainly the basic conflict arising from the exploitation of rural life by the need, and perhaps the greed, of modern industrial civilization is not an unheard-of thing. The illustrations by Steve Miller add much to the reader's appreciation of the narrative. The reproduction of the dialect of the hill folk is, I gather, authentic. Although Mr. Howard isn't a very subtle technician in fictional structure, he has told an interesting story in a simple and uncomplicated manner and contributed further to our understanding of a self-reliant and sturdy group of Americans.

Rain of Ashes is a well written story of an unpleasant New Orleans family. Most of the characters are disagreeable and arrive at fitting unhappy ends. The blurb implies that when one has picked up the book it is difficult to lay it down. As the French say, *au contraire.*

In *Answer Without Ceasing* Miss Runbeck has collected a number of true experiences to show the working of Providence in a gloomy and topsy-turvy world. She offers a volume of good cheer and encouragement to those who find many of life's problems too difficult to solve. It is a work of good faith and kindly intent. Unfortunately, the framework and the style have a saccharinity that militates against the book's sincere purpose.

LEE E. CANNON.

Ethics on Solid Ground

THE GOOD LIFE. *By E. Jordan. University of Chicago Press, $5.00.*

UNDOUBTEDLY this is one of the most solid studies in ethical theory to come from an American philosopher in many years. Mr. Jordan's work is an unusual achievement in technical brilliance, speculative range and systematic coherence. He has not fallen into the generally prevailing habit of treating ethics from a non-ethical, one might almost say subethical, point of view, in which psychology, sociology or practical politics sets the stage and calls the tune for the discussion of the moral life. Here ethics advances far beyond humanism, relativism and scientism, for Jordan is emphatic on the point that the ultimate problem for ethics is to find "an objective ground for obligation, a ground within the nature of things." "Either the basis of moral obligation lies in the substance of things—or there is no basis," he says. This conviction is central in the book, and aligns it with the great tradition of premodern times, according to which the life of moral action takes its place within the nature of things and so involves truly metaphysical principles and problems.

The author does not waste his time sniping at other points of view or measuring this conception against contrasting ones. Though his work stands within the great tradition in ethics, it is not traditional, but every issue is freshly conceived and stated. It is indeed a prolonged and sturdy wrestle with the truth. For those who have the interest, the patience and the technical equipment, a careful study of this book will prove invaluable.

Because Jordan does not locate his thought by reference to that of other writers and is far more concerned with definition than with defense, it is difficult to apply epithets or labels to the viewpoint here presented. It is refreshing not to have to do this. Nevertheless, it may properly be asked whether his is not in fact a variant of naturalistic ethics. To be sure, it bears a closer resemblance to the ontological naturalism of a Spinoza or a Santayana than to the empirical naturalism of British and North American thinkers. Only a naturalist could write as does Prof. Jordan of "the deferred and ideal mediacy and remoteness" of the religious motive, or follow him in the opinion that it is a man's acts that determine his character in principle, and not his character that determines his acts. While Jordan has very few axioms to grind, he is explicitly and fundamentally committed to the proposition that action, not being, or rather being in action, is what reality means. This, it seems clear, ranges him on the side of the functionalists in ethical theory rather than on that of the structuralists, and places him in the perspective which is more congenial to naturalism than to idealism on the one hand or to existentialism on the other.

Unfortunately for the somewhat mythical average reader, this book is not easy to understand, because it is written in exact and therefore exacting terms. But for those who do make its acquaintance, the book will bristle with metaphysical suggestiveness and abound in ethical wisdom.

ROGER HAZELTON.

Basis for a Metaphysics

THE HISTORY OF NATURE. *By C. F. von Weizsäcker. University of Chicago Press, $3.00.*

THIS volume is a kind of skeletal metaphysics based upon what the author believes to be the pointings of the modern physical sciences plus the continuing testimonies of human experience. Commendations printed on the jacket of the book (e.g., by Harold C. Urey) and the statement that its author is in the front rank among contemporary physical scientists arouse in the mind of the reader at once a mood of reverent respect and anticipation.

In the chapters on the physical sciences (e.g., nuclear physics, astrophysics, geology, scientific techniques) the reader is not disappointed. He finds in them in popular exposition some of the astounding conclusions of contemporary scientific calculations and generalizations. Here are a few of them: The earth is three billion years old—as old as its oldest minerals (calculated by strata records and by radioactivity, particularly of uranium, heaviest of the elements in nature, the nuclei of which decay very slowly). Great ice ages follow one another in 100,000-year cycles, having begun a million years ago. We are now living in an interval between two ice ages. The universe, as we observe its present phase, is no older than five billion years. Its spatial structure has a radius of three billion light-years (a speculative figure). Distances between stars and between galaxies are measurable by spectral colors and intensities on photographic plates. There is no influx of energy from outside the universe—so far as we know. All stars are losing energy by radiation into empty space. We are moving inevitably toward heat-death and into an active stalemate. Time is objective but humans alone in nature are aware of this.

Beyond certain limits, our concepts of space and time cease to apply and become meaningless. The universe is finite and self-contained and eternal. The world is a sequence of events incapable of repetition, and thus nature is forever unique in whatever happens. Older than man, nature undergoes changes but only man knows time and change. The past is determined but the future is only possible. A science of history occurs only for the past, and absolute determinism cannot be applied to what has not yet occurred—although prediction can be made in terms of degrees of probability. The first and second laws of thermodynamics are inviolable for the scientist, the second law (the degradation of energy for work performance) a fundamental law of history.

What is now necessary, says the author, is a synthesis of all our contemporary specialized inquiries. We need a metaphysics. And so the author proceeds to sketch one in outline. Knowledge, he says, admittedly is power, but it is good only in the hands of good men. To moralize our knowledge man needs the support of a committed religion that is good. Knowledge, again, is insight into the whole; and a metaphysics is needed to give this wholeness.

The development of this latter point, it seems to this reviewer, is the best portion of the author's proposed underlying metaphysics. The objective-subjective relationship (so often broken in the field of whole knowledge) becomes one even as half-circles form one; the natural sciences and the humanistic studies are, similarly, two halves forming one. Any satisfying metaphysics needs to emphasize the wholeness of the two opposite segments. The physical sciences and the humanities by their overspecialization tend to break this continuity. There is a false dichotomy of nature versus man, body versus soul, natural sciences versus humanity, objective nature versus man's inner life (his freedom, sense of worth, conscience, hopes). All belong together in one round and full circle.

In the final chapter the author strikes out on a field with which he shows much less familiarity, viz., religion. He would vindicate certain Buddhist ideas and especially the Christian biblical religion (hardly aware of their plural interpretations). It is love linked with knowledge linked with power and insight that crowns the whole.

For the philosopher of history, this book speaks loudly against the theory of cycles. For the theologian, it strikes severe blows against the idea of creation *ex nihilo* and points to the mythological presuppositions of traditional religious cosmologies. For the scientist, it emphasizes its own mythologic presuppositions. For the cynic who looks upon the future as holding out only an eternal nihilism, it affirms a positive belief in a meaningful existence. That meaning is based upon the potentialities to which men continually give witness, potentialities which are not readily conceptualized but which keep up the spirit of heroism by faith in a hopeful outcome because objective potentiality or Divinity (or divinities) surges through nature, both in its objective historical phase and in its subjective experience in human souls—a Divinity which itself transcends nature and the events of its history and the ideas men have fashioned about It.

VERGILIUS FERM.

Guides to the Bible

THE MODERN READER'S GUIDE TO THE BIBLE. *By Harold H. Watts. Harper, $3.75.*

LET'S READ THE BIBLE. *By Kenneth Clinton. Macmillan, $2.00.*

IT IS now pretty well agreed that the Bible is not a perfectly clear and self-explanatory book. The Ethiopian chamberlain, who responded to Philip's question and accepted his aid so that he might understand what he read, had the right idea. Later, there was a long era in which it was held that only the authorized tradition of the church could be trusted to give the correct meaning, and one large division of Christendom still thinks so. Then, among some Protestants, a widely popular view that so much sanctity inhered in the very words that the mere reading of them was a means of grace, regardless of meaning. As the growth of intelligence brought about the general abandonment of that notion, the growth of sophistication and secularity led to a far too general neglect of the Bible. So now we need both urging to read the Bible and guides to the reading of it.

Mr. Clinton's book is, for the most part, an extended exhortation to Bible-reading, with samples that are intended to whet the reluctant reader's interest, indications of the kinds of material to be found in the Bible, and organizational and promotional hints. The point of view is that of an intelligent pastor, not that of a critical scholar. The statement, early in the book, that revealed truth must not be judged by scientific standards because it has standards of its own and must be judged on its own principles, seems to portend a rather dangerous antithesis between reason and faith; but the actual discussion is not unfavorably affected by this division.

After preliminary sections on the neglect of the Bible in recent years, its misuse by its friends, and the reasons why it should be read, Mr. Clinton introduces two chapters of quoted "beauty spots," and other sections giving samples of the kinds of "life situations" with which the Bible deals, the questions that it asks, and the characters and stories that are to be found in it. The chapter on "aids to reading" discusses the kinds of aids that are available and where they may be found, and gives some hints as to methods of study. Later there is stress on the Bible in the church and in the family. The book is elementary, practical, and pastoral.

The book by Prof. Watts is of an entirely different character. This is really a guide to the reading of the Bible, written on the basis of a good scholarly knowledge of the biblical material and the matrix of history within which it was produced. The author's special experience has been that of a professor of English (at Purdue) who has long been giving courses in the Bible as literature. This approach does not preclude an appreciation of other than literary values. It is made perfectly clear that the Bible is a book of religion. Doctrine is not dodged, but neither are differences and difficulties dodged by escaping into conventional theological terminology. The main intent, one may be sure, is neither to inculcate orthodox doctrinal views nor to displace them. The reason for reading the Bible, as Watts presents it, boils down to this: The basic concepts of our Western civilization (about human rights and liberties, for example) came to us through the Hebrew-Christian tradition; so it is worth while for any intelligent person to know about it.

The *Modern Reader's Guide to the Bible* is a solid volume of 500 pages, most of which is devoted to a description and discussion of the main divisions of biblical literature, including the Apocrypha. My only fear is that the reader of the book, approaching it with the motive suggested above, will be satisfied with Watts and will not go on to the reading of the Bible, to which Watts is supposed to guide him. But it will be a grand good guide, for those who will use it as a guide and not as a substitute.

W. E. GARRISON.

Realistic Idealist

CANON CHARLES KINGSLEY, A BIOGRAPHY. *By Una Pope-Hennessy. Macmillan, $3.00.*

CHARLES KINGSLEY (1819-75) was an Anglican parish clergyman, ultimately a canon of Westminster on Gladstone's nomination. In between he had been for a few years Regius professor of modern history at Cambridge, by Lord Palmerston's appointment. Kingsley had not taken his M.A. at that time. It was good to know the right people. But Kingsley was no sycophant. On the contrary, the thing for which he is now best remembered is his liberal social attitudes in a day when the possession of such attitudes was a mark of eccentricity, especially in the clergy, if not a sign of revolutionary and heretical impulses. *Westward Ho, Hypatia, Yeast,* and *The Water Babies* made his reputation as a novelist and had at least two generations of readers.

His distinguished biographer, Dame Una Pope-Hennessy, pictures him as a man of very deep social sympathies but only a mild interest in socialism. He did indeed collaborate with Maurice in editing the *Christian Socialist* for a brief period, but the specific topics he suggested for discussion were "art and amusements for the people, opening the universities to the people and education in general, attacks on Straussism and infidelity, sanitary reforms,

and association." The last of these points seems to have had affinities with cooperatives and agricultural reform. There was also "politics according to the Kingdom of God." The "Christian socialist" movement faded out, but the seed which it planted did not die.

Kingsley was a very unconventional parson. He was orthodox enough to join a committee to defend retention of the Athanasian Creed in the articles and the Book of Common Prayer. Yet, we are told, he conceived his role to be "to use his position as a clergyman to attack abuses in the social system, which abuses, owing to his indifference to doctrinal issues and lack of sacerdotal feeling, affected him far more" than mere abuses in the administration of the established church, serious as these were. And he regarded Rabelais as "priceless in wisdom and often in true evangelical godliness." This is a stirring and evidently reliable biography based upon much primary source material not previously used.

A typical Kingsley utterance: Lecturing in Philadelphia on the development of government toward freedom and of man toward an unselfish love of righteousness, peace and humanity, he depicted such an ideal democracy and exclaimed: "Would not that be, indeed, the kingdom of God come on earth? And tell me not that that is impossible. It is so beautiful that it must be true." The Victorians may not have been, and I am sure were not, as naively optimistic as they are often painted. But they did believe in Truth, Goodness and Beauty as not only ideals but realities. Kingsley might have revised the formula of the Scholastic realists to make it read: *Ens pulcherrimum ens realissimum.*

W.E.G.

Books in Brief

THE LAW, THE STORY OF LAWMAKERS AND THE LAW WE HAVE LIVED BY FROM THE EARLIEST TIMES TO THE PRESENT DAY. *By René A. Wormser. Simon & Schuster, $5.00.* This really rates a long and appreciative review. Both public and private law are within its scope, with the emphasis on the latter. Most students of history get a fairly good understanding of the successive systems of government and the relations among the great powers from the Oriental empires of antiquity to our own times; and, since the decline and fall of Freeman's famous dictum that "history is past politics," they have given attention also to social and economic history. But the history of private law is still much neglected. Law is supposed to be studied only in law schools. While a procession of great and familiar figures marches through Wormser's book, a large proportion of its contents will be new to most well informed readers of history. Even the familiar parts of the story will be seen in a new perspective. In the ample portion devoted to the 20th century there is less novelty but there is an orderly and informative presentation of the important legal changes and of the attitudes and work of the men who have done most to make them. The laws governing industry get major attention. So much ground has to be covered that the reader who tries to follow through on a particular topic often runs up against a blank. Try it, for example, with the topic of injunctions in labor disputes, or with divorce (which is not mentioned), or schools, or veterans' benefits. The author is not to blame. His book could not be a law library. But if the reader sometimes may not find what he is looking for, he will find a highly informative account of the general course of legal development, with a great many but not too many details, and all presented without bias or purpose of propaganda even when dealing with the most controversial contemporary issues.

MY AMERICAN HERITAGE, A COLLECTION OF SONGS, POEMS, SPEECHES, SAYINGS AND OTHER WRITINGS DEAR TO OUR HEARTS. *Collected by Ralph Henry and Lucile Pannell. Rand McNally & Co., $3.00.* The long title is not only excusable but indispensable. The title page of the book is gay with ornament, border and fancy typography. This is as it should be, for it sets the tone and establishes the period of most of the contents. This is "old stuff," much of it commonly regarded as too hackneyed and dated to be included in dignified anthologies; but it *was* dear to the hearts of the older generation when it was younger. So, for those who belong to that generation, reading it will be a sentimental indulgence. But there is more to it than that. Many of these writings have the feel of early American furniture and pewter. They have a healthy simplicity and a naive sincerity that is good for the soul. It does not seem to this observer that the cultural prestige of America would be greatly enhanced by the wide circulation of this collection abroad through, for example, the agency of UNESCO. But within the American family circle we can read it and be glad that we have such a heritage.

THE DISCIPLES OF CHRIST IN CANADA SINCE 1850. *By Reuben Butchart. Canadian Headquarters Publications, 332 Bloor St., Toronto, Canada, $4.00.* The Disciples of Christ in Canada, where their congregations and general organizations use the name "Churches of Christ," are a small but vigorous group deriving in part from sources south of the border and in part from still earlier sources in Great Britain. Mr. Butchart does not, in fact, begin at 1850. His history is more generous than the promise of its title, for it devotes many pages to an account of the origin and principles of the Disciples and their early growth in the United States, and to the 18th century Sandemanians and Haldaneans in England and Scotland and the early 19th century British Churches of Christ, from all of which the movement in Canada received suggestion and impetus. One gathers the impression that the special character of the communion in Canada, and perhaps some of the difficulties it has faced, can be best understood as resulting from the differences between these two streams of origin and influence. Part I of the volume is a general history of the movement. Part II is a detailed record of the local congregations arranged by provinces, moving across the continent from Prince Edward Island to British Columbia. Mr. Butchart, long an outstanding and honored leader among Canadian Disciples, has devoted years of patient and laborious research to the compilation of these data and the writing of the history. Its value will be appreciated not only by readers who have a special interest in the persons and communities mentioned, but also by church historians who know how indispensable these local records are as the foundation upon which all sound historical generalizations must rest. One can safely guess that a book of this kind and size (674 pages of text plus many inserted pages of illustrations) could not have been published at this price without a generous subsidy.

TWO FRIENDS OF MAN, WILLIAM LLOYD GARRISON AND WENDELL PHILLIPS AND THEIR RELATIONSHIP WITH ABRAHAM LINCOLN. *By Ralph Korngold. Little, Brown & Co., $5.00.* William Lloyd Garrison was at one time called one of the "two best hated men in America." The other was Theodore Parker. But Phillips later took the title from Parker. Garrison's part in actually developing the body of antislavery sentiment, which ultimately backed on moral and humanitarian grounds the Emancipation Proclamation that Lincoln issued as a war measure, has been both exaggerated and minimized. This biographer's sweeping generalization, that "he shamed a reluctant nation into doing what it did not want to do, and the nation has never forgiven him," is one that he would probably not wish to have taken without a good deal of qualification. Beginning with a plea for "gradual and compensated" emancipation, Garrison was suddenly converted to "immediate and unconditional abolition." His assertion that "slavery is not a southern crime," and that the north was guilty of deep complicity in it, did something to make it other than a sectional issue but nothing to win friends in the north. It was the jailing of Garrison in Baltimore that put him on the map (at 25), and his jailing again in Boston that won the support of Wendell Phillips. Phillips, unlike his colleague, was a man of distinguished family and university education. The two men fit well into a single biography by reason of their common devotion to one great cause and because of the contrast between their personalities and the divergence of their other interests. The story of their lives, even with the appropriate references to Lincoln and his more cautious attitude, is far from being a complete story of the antislavery movement, but it is a picture of the most dramatic episodes and characters in that story. Mr. Korngold's work merits high commendation.

W.E.G.

NEWS of the CHRISTIAN WORLD

Canada Lacks an Envoy to Vatican

Protestant Objections Win Out Over Quebec Demand—Two Cities Vote for Legal Sunday Sports

TORONTO, Jan. 16.—Thus far Canadian Protestants' objections to the dominion's sending an ambassador to the Vatican seem to have carried more weight in Ottawa than the demands from Roman Catholic Quebec that such an envoy be appointed. Canada was not represented officially at the Christmas Eve ceremonies in which Pope Pius opened the "holy door" and ushered in the Roman Catholic holy year. Prime Minister St. Laurent, however, was represented by Jean Desy, ambassador recently transferred from Brazil to Italy. Quebec's government and her Premier Duplessis were officially represented by two provincial cabinet ministers, J. H. Paquette and Antonio Barrette.

Windsor, Toronto Vote For Sunday Sports

In December Windsor, Ont., voted by a rather large majority for the legalization of commercialized sports events on Sundays. In early January Toronto, formerly called "the good," voted on a similar proposal and approved it by a two per cent majority. Sunday observance in Canada is regulated under a federal "Lord's Day act," but each province may enact permissive laws. For instance, shortly after World War I Manitoba sanctioned the running of beach trolleys on Sundays, and the practice is now considered innocuous. The Windsor and Toronto votes make it incumbent on Ontario's provincial government to tackle this hot moral issue when it meets in February. Ontarians, observing their province's present freer policy regarding sale of liquor, suffered somewhat of a blow when they learned that three centers in North America's richest gold mining areas had voted against the sale of hard liquor by the glass or without meals. South Porcupine and Schumacher voted against the proposal 1,728 to 698; Timmins City, 4,706 to 1,304.

Protest U. S. Immigration Action

The *Observer*, official organ of the United Church of Canada, has added its voice to the increasing volume of Canadian protest against what appears to be high-handed and unwarranted action by U. S. border officials who refuse entry into their country to "thoroughly reliable Canadian citizens." The *Observer* cites refusals to pass two ministers, Harvey Forster and George Tuttle, the latter the son of a former moderator of the church; a theological student, J. Omar Walmsley of Emanuel College, Toronto; and Prof. Shortliffe of Queens University, Kingston. "Prof. Shortliffe was held up at the border until it was too late for him to accept an appointment to a professorship at Washington University," says the journal. "At a time when every effort is being made to create good will among nations, it is unfortunate that the United States should be taking an attitude that is creating ill will between herself and her hitherto most friendly neighbor."

Tempests in Two Town-Teapots

Late this month Ontario's civil liberties association will present to Premier Frost a request for legislation to eliminate racial prejudice in the province. Its action is inspired by two recent incidents in Canadian towns. In Dresden, Ont., a vote of 517 to 108 forbade Negroes to enter "white" restaurants and barber shops. The fact that it was in this town that Harriet Beecher Stowe's "Uncle Tom" found refuge adds an international note to the action. The second incident took place in Joliet, Que., where Jehovah's Witnesses were ridden out of town in taxis and deposited in Montreal.

Challenges Dominion's Monopolies

F. A. MacGregor of Ottawa, Canada's Combines Investigation Act commissioner, charged in three recently published reports that monopolies have been established in the flour milling industry, the glass trade and the manufacture of matches. His report on flour, coarse grains and feeds caused much debate in Parliament and evoked concern throughout the dominion. Because the report was not published within the 15-day limit after its submission to the federal minister of justice, Commissioner MacGregor and his deputy resigned. Justice Minister Garson has been severely criticized for his procedure in the matter by Toronto's two liberal weeklies, *MacLean's* and *Saturday Night*, and by the *Winnipeg Free Press*.

Announce Church Building In New Housing Areas

Within the same week the Toronto Anglican diocese and the United Church home mission council of Toronto announced that funds would be raised to provide places of worship for church members in new housing areas. The immediate financial objective of each of the campaigns is $500,000. In several other cities in Ontario, and throughout Canada as well, similar needs are being considered and plans made to meet them.

And So Forth

On Dec. 18 W. J. Gallagher, executive secretary of the Canadian Council of Churches, preached the first sermon on the Canadian Broadcasting Corporation's new 45-minute Sunday program, the "National Evening Service Hour," from Ottawa.

A. J. McCartney of Chicago's Sunday Evening Club recently conducted a prayer mission at Bloor Street United Church.

C. J. MacKay of Victoria Presbyterian Church here has been invited to the pulpit of Knox Crescent and Kensington Presbyterian Church, Westmount, Que.

F. W. Norwood of Montreal, who has been supply minister at Yorkminster Baptist Church, Toronto, for two long terms, is now doing evangelistic work in the United States. JAMES R. MUTCHMOR.

Klan Seen Trying For a Comeback

Regional Organizations Meet to Consider Consolidation as Official Efforts Are Made to Curb Activities

NASHVILLE, Jan. 16.—The Ku Klux Klan is making a strenuous effort to come back in the south. As yet it has no over-all organization. However, representatives from six states met recently in Montgomery, Ala., in an effort to pull together regional Klan organizations with headquarters in Montgomery, Birmingham and Bessemer, Ala., Atlanta and Columbus, Ga., and Tallahassee and Jacksonville, Fla. They chose as "imperial emperor" a preacher named Spinks (another preacher named Shuler is leader of the groups in Florida). They went on record as opposing the wearing of masks in public, and declared war on bureaucracy, which they characterized as the "graveyard in which the mutilated and crucified bodies of American liberty and freedom are being buried."

More Official Efforts To Curb Klan

On the other hand, the tide of official effort to curb the Klan is rising throughout the south. Twenty-two cities have outlawed the wearing of masks in public. Alabama has passed an antimask law. In Georgia a militant group of 500 American Legionnaires have banded together to back up law enforcement in Klan matters. More and more law-enforcement officers are found insisting that justice be enforced against Klan depredations. While the south has much to answer for in the area of racial sins, it resents being considered as alone guilty. It reminds the nation that Indiana was once the most Klan-infested state in the union, and that no southern Klan leader has as yet been guilty of such a crime as sent the Hoosier state's Klan leader to the penitentiary for life. It points out with considerable assurance that once the north develops the color line problem it does not act so differently from the south.

Many Southerners Confess Racial Sins

Today a new south is rising to confess the sins that result from racial segregation and to try to discover ways and means to remedy the evil. Several thousand college and university teachers have responded to the call of the Southern Conference Educational Fund to fight segregation in their schools, and the students in a number of southern universities have given majority votes in favor of admitting Negroes to those institutions. Cities are coming to take pride in seeing that schools for colored children are on a par with those for whites. Nashville, for instance, has in the past 20 years replaced its run-down, ramshackle Negro schools with new schoolhouses which are better than some of those for whites. The principal of the large new Negro high school here draws a higher salary than any other high school principal in the city. In

SIGNS OF HOPE

In a Century of Despair

By Elton Trueblood—In his newest book, a dependable analyst of things spiritual lays a solid foundation for a sensible, genuinely Christian optimism which discovers heartening trends in the life of the church which bring hope for the last half of the century. **$1.00**

ADDRESSED TO CHRISTIANS

Isolationism vs. World Community

By Floyd H. Ross—A reasoned but impassioned appraisal of the role of organized Christianity in world unity which pleads for rejection of time-worn prejudices and feelings of superiority. **$2.00**

SPEAK FOR YOURSELF

By Jessica Somers Driver—"*Speak for yourself* is a book I meant to skim and stayed to ponder . . . and wondered why someone hasn't written this inevitable book long before now." —MARGUERITTE HARMON BRO **$2.75**

INTRODUCTION TO THE DEVOUT LIFE

By Francis de Sales—translated and edited by John K. Ryan—"Its spiritual penetration into the universal human condition, its counsel on prayer, its guidance for an active life lived in the thick of the world's problems and needs, raise it above the boundaries that divide religious confessions and make it a book of value to all."—DOUGLAS V. STEERE **$3.00**

Books with a Harper Imprint

THE MAN FROM NAZARETH

As His Contemporaries Saw Him

by Harry Emerson Fosdick

"A convincing and loving—though never sentimental—portrait of the Master as he might have appeared to the enthusiastic but not always comprehending crowds which followed him."—*Christian Science Monitor* **$3.00**

IN THE BEGINNING

by Solomon Goldman

"In *In the Beginning,* which is devoted to Genesis, it becomes apparent that Solomon Goldman is creating a source book for the ages, a record of unparalleled scope in the field of Biblical studies."—*Chicago Daily News* **$5.00**

THE RELIGIOUS REVOLT AGAINST REASON

by L. Harold DeWolf

"*The Religious Revolt Against Reason* is a 'must book' for all forward-looking leaders who believe in the practical application of Christianity. . . . Will prove a God-send to thousands of thoughtful clergymen, religious teachers and leading laymen of the church."—LEWIS O. HARTMAN **$2.50**

ONE MAN'S TESTIMONY

by Norman Goodall

"A most moving spiritual autobiography, told with restraint and yet with frankness and in exquisite English. It deserves to become one of the classics in that type of autobiography and should have wide and continuing circulation."—KENNETH SCOTT LATOURETTE **$1.50**

SCIENCE AND COSMIC PURPOSE

by Kelvin Van Nuys

"This new book on scientific philosophy presents the view that all existence is primarily an exhibition of purpose. It is well written to provide a rich stimulus for rethinking the whole problem of theism."—*Pulpit Digest* **$3.00**

GOD'S GRACE AND MAN'S HOPE

by Daniel D. Williams

"A challenging and scholarly treatment of the relation and combination of the Divine and human elements in arriving at the rule of God in the hearts of men."—*Religion in Life* **$2.75**

at your bookseller

•

HARPER & BROTHERS
New York 16, N. Y.

For Lent

THINKING CHRISTIANLY

by

W. Burnet Easton, Jr.

author of

THE FAITH OF A PROTESTANT

A 1949 Religious Book Publishers Selection

The author thinks aloud, dodging no issues, daring to follow the vision of the Love of God in Jesus . . . a lithe and sinewy style. *Joseph Fort Newton*

This little book is one of the most valuable I have seen in years. . . . A message desperately needed by Christians, conservative, liberal or half-way between. I hope it will be read by thousands. *The Christian Observer*

The book is an excellent one for a pastor to give his thoughtful layman. It is simply written, but without sacrifice of depth. Above all it is honest and realistic. *Union Theological Seminary Quarterly*

Laying bare, with merciless scalpel, the muddled conclusions of our age, he sets forth with penetrating insight the method that the Christian must adopt. . . . This short book should be digested by every minister. *The Expositor*

The book probes the reader's thought and life. *Chicago Theological Seminary Registrar*

$2.50

MACMILLAN

Sallman's LATEST

"The Lord's Supper"

filled with meaning and spiritual inspiration

FOR several years Warner Sallman, the famous Christian artist, has been working on a new canvas, one which portrays the Lord and his disciples at the last supper. Now completed it is proclaimed one of Sallman's greatest. More than a masterpiece of artistic skill, "The Lord's Supper" is a subject for meditation. To the spiritually-minded it brings a feeling of fellowship such as the disciples must have experienced in the presence of the Savior. Printed in six colors.

A beautiful painting worthy of a place in your home. Excellent for office, and church. Available in a frame of rich burnished bronze, with intriguing rope design.

M4311	11¼x 9¼	$1.95
M4511	15½x12½	3.45
M4711	22½x18½	4.95

Order from Your Religious Supply Dealer

Warner Press

ANDERSON 13, INDIANA

Tennessee the average Negro schoolteacher's pay is higher than that for whites. This is attributed to the fact that colored schoolma'ams stick to their jobs longer, and are on the same tenure plan for increases as are white teachers. In his campaign for re-election, Gov. Folsom of Alabama is frankly asking for equal rights for Negro citizens. In Georgia there is a chance that Ellis Arnall, who made a fine record as a liberal governor, will oppose Herman Talmadge, present governor, in his next Democratic primary campaign for re-election.

Church Groups Seldom Get Beyond Resolutions

None of these hopeful signs, of course, can offer any excuse for the more than 100 incidents of mob violence in racial affairs which occurred in 1949, for the three lynchings reported by Tuskegee Institute, for the ruthless killing of scores of Negroes by police officers, or for the failure of many juries to convict persons charged with race-inspired crimes. It must be admitted, too, that the churches are lagging when it comes to the point of action, although both Methodist and Baptist over-all organizations are on record for equal justice. The Methodist Women's Society for Christian Service is out in front both in advocating equal justice and in holding interracial meetings. However, it has not as yet gone beyond resolutions which ask for justice but recommend quiet methods of readjustment. The most liberal of southern senators still oppose federal civil rights proposals, knowing well that political prudence requires that course.

Negro Paper Welcomes Klan As Forcing Decision

One of the most interesting Negro reactions of late is to be found in an editorial in the *Carolina Times*, ably edited Negro journal. "The white Christian church is so suave in its pretense of the practice of Christianity when it comes to the race question that it is practically impotent," it says. "Thus, instead of paving the way for the implementation of true brotherhood, the white church has stood in the way with a type of deception that is little short of astounding." Then, satirically: "We welcome the Ku Klux Klan to North Carolina, because if it is active it will focus the attention of decent citizens on how asinine, vicious and low in the scales of human depravity some people can descend. . . . It will bring about a choosing of sides between that element of white people who believe in giving the Negro full rights of citizenship and those who do not."

ALVA W. TAYLOR.

Church of the Brethren Sponsors Recreation Leaders' Workshop

In December the Church of the Brethern's Christian Education and Service commissions conducted at New Windsor, Md., a workshop for recreation leaders. Various handicrafts were demonstrated, practice work was carried on, worship programs were conducted, workers returned from relief service abroad shared folk music and crafts they had learned in connection with their work, and a member of a displaced persons family being processed through the Brethren relief center at New Windsor taught a unique leather work skill she has perfected.

Lutherans Open College Aid Drive

Western Region's Share in 1950 U.L.C. Campaign Launched in Omaha—Gambling Still Proscribed

OMAHA, Jan. 16.—Delegates from United Lutheran churches in Arizona, California, western Canada, Colorado, Kansas, Nebraska, Oklahoma, Texas and Washington met here recently to launch for the denomination's western region the observance of 1950 as Christian Higher Education Year, one phase of which will be the raising of $6 million for colleges and seminaries. The western region's share of this fund will be $365,000, of which Midland College and Central Theological Seminary at Fremont, Neb., will be the chief beneficiaries. Central, one of the denomination's 23 colleges and seminaries, has served the area westward to the coast, while Midland is the only United Lutheran college in a 16-state area west of the Mississippi. Since Fremont is east of the geographical center of the nation, it is proposed to establish a new seminary at Berkeley, Calif., to serve the west coast. Denominational leaders here for the meeting point out that this is the first time in the 32 years of its existence that the United Lutheran Church has really taken hold of a task it has always considered very important. Such an effort was first planned for 1930, then reconsidered. The present program was projected in 1946. During the conference here, a "laymen's rally" attended by members of various denominations was addressed by Franklin C. Fry, U.L.C. president.

Antigambling Drive to Continue in Nebraska

Immediately after his appointment by Gov. Val Peterson to succeed James H. Anderson, who recently resigned as Nebraska attorney general, Clarence S. Beck announced: "In order that there shall be no misunderstanding, I want it made clear that the drive against gambling will continue unabated." Anderson gave sweeping orders for a gambling cleanup in September and firmly pressed his program. He explained that although his term would not have expired until January 1951, the offer to enter an Omaha law firm was too tempting to pass up. Gov. Peterson praised Mr. Anderson as a conscientious public servant, and took the occasion of his resignation to point out the need for higher salaries for Nebraska officials. The attorney general's salary is only $5,000 a year; the last legislature turned down a proposal to raise it to $7,500. Said Gov. Peterson: "Those who serve in public life must be properly paid because democracy cannot work with inferior tools better than any other organization." Other recent resignations are those of the state tax commissioner and the state health director.

Omaha to Reorganize Health, Welfare Services

Like several other major cities in the nation, Omaha is reorganizing its health and welfare services and joint planning efforts. Formerly fund raising and adminis-

tration were conducted by the community chest, while planning was done by the community welfare council. Thirty agencies participated in the chest, 60 in the council. Now a new joint organization, United Community Services, will take over both functions. All 90 agencies will name half of the trustees of the new organization, the other half being named by its three functioning units—planning, budgeting and campaign. The trustees will elect a 30-member board of directors. The November campaign of the community chest netted $778,000 toward an $807,000 goal.

Protestant Groups Protest Navy's Aiding Catholic Affairs

Through their executive committees, the local council of churches and the council of churchwomen some time ago made representations to Navy Secretary Matthews and to citizens of Omaha over the use of naval units as "window dressing" for Roman Catholic affairs. The communication said, in part: "We feel strongly that it is not your prerogative to order governmental or military agencies to participate in any sectarian affair." After Defense Secretary Johnson ordered a limit on "public relations" use of the armed forces, Secretary Matthews replied to the Omaha communications. He said the presence of naval vessels at Portland, Ore., during the Knights of Columbus convention and the participation of naval aircraft in a memorial service for navy war dead in Pennsylvania on the feast day of St. Theresa were "in keeping with long established naval policy to cooperate with fraternal and other organizations whenever and wherever such cooperation can be extended in consonance with the training activities of naval units."

And So Forth

The Omaha ministerial union has appointed a committee of three local ministers to counsel with the Protestant chaplain at Boys' Town, whom it nominated at the request of the late Fr. Flanagan, founder of the school and home. There is no Protestant chapel at Boys' Town.

Lutheran pastors of the Omaha area whose synods are affiliated with the National Lutheran Council attended a retreat conference Jan. 9 to plan for emphases in evangelism during 1950. The Lutheran goal is recruitment of 300,000 lay witnesses in personal evangelism. Roswell Peterson of Chicago was leader of the conference.

The Nebraska united Christian youth conference held over the Thanksgiving week end at Beatrice was attended by 250 young people.

Selected alcoholics are being treated in a special ward of the Douglas county (Omaha) hospital in an effort started this month as a result of the personal concern and extended study of the drinking problem by Philip Vogt, county welfare administrator. The aid of Alcoholics Anonymous is being enlisted in the treatment of patients.

At a dinner meeting sponsored by the local council of churches' committee on evangelism and interchurch activities to boost citywide participation in the United Evangelistic Advance, Dawson C. Bryan of Nashville, Tenn., declared that churches must "train their salesmen to meet people in the modern market place of ideas."

W. Bruce Hadley.

Theology Today

Volume VI **John A. Mackay, Editor** **Number 4**

WINTER NUMBER

Editorial:
East Asia under God
The Sense of Beyondness

Let Us Worship God — *Hugh Thomson Kerr*

The Church of the Reformation Faces Today's Challenges — *Joseph L. Hromádka*

Frontiers of Logic — *Emile Cailliet*

Eschatology and Worship — *Max Warren*

The Liturgical Revival — *Howard G. Hageman*

The Meaning of Time in Christian Thought — *Clement de Haas*

Christianity and the Arts — *Chad Walsh*

The Genius of Charles Haddon Spurgeon — *John Pitts*

Theological Table-Talk — *Hugh T. Kerr, Jr.*

The Church in the World — *Elmer G. Homrighausen*

Book Reviews by *D. M. Baillie, Lefferts A. Loetscher, Lucetta Mowry, Georges A. Barrois, John Wm. Wevers, James Muilenburg, Walter Lowrie, T. S. K. Scott-Craig, F. Ernest Johnson, Bruce M. Metzger, Edwin Lewis, H. Paul Douglass, Otto A. Piper, and Norman Victor Hope.*

Theology Today has now entered its sixth year of publication. Begun during the War, it has been dedicated to a presentation of the insights derived from God's revelation of Himself in the Bible and in Jesus Christ in close relation to the issues of contemporary thought and life. Committed to a robust and intelligent evangelicalism, *Theology Today* has become the indispensable theological quarterly for a multitude of readers in all the States of the Union and in most countries of the world.

THE LIFE OF MAN IN THE LIGHT OF GOD

THEOLOGY TODAY
Box 29
Princeton, New Jersey

Please enter my subscription to THEOLOGY TODAY for one year (four issues) for which I enclose $2.00. (Theological Students, $1.50.)

Name.....

Address.....

.....

Colgate-Rochester Divinity School

Annual Post-Easter Convocation

APRIL 10-13

AYER LECTURES

John C. Bennett—
"The Re-discovery of the Church in Protestantism"

RAUSCHENBUSCH LECTURES

D. E. Lindstrom—
"Christian Principles in Rural Life"

DEVOTIONAL ADDRESSES

Henry Sloane Coffin—
Convocation Chaplain

Refresher Classes:

Justin Wroe Nixon—
"The Theological Basis of Preaching in this Age"

Gustav A. Lehman—
"Music and the Service of Worship"

Ernest W. Parsons—
"Preaching: Timeless and Timely"

Conrad H. Moehlman—
"Roman Catholicism in Contemporary America"

Oren H. Baker—
"Democracy and the Family"

Requests for an announcement containing a detailed program and information relative to registration and housing accomodations should be addressed to President Wilbour E. Saunders, Colgate-Rochester Divinity School, Rochester 20, New York.

PACIFIC SCHOOL of RELIGION
announces the

49th E. T. EARL LECTURESHIP
in connection with the
28th
PASTORAL CONFERENCE
(Interdenominational)
February 14, 15, 16, 1950

The Rt. Rev. Stephen Neill
Asst. to the Archbishop of Canterbury

"CHRISTIAN FAITH AND THE COMMON LIFE"

1. The Christian Evangel
2. The Christian Witness

Other Lectures by
Ernest M. Ligon, Georgia Harkness, Peter Odegard, A. C. McGiffert, Harold Case.

Also featuring Professional Work Shops and Seminar for Ministers' Wives.

1950 Summer Session • June 26 - August 4

PACIFIC SCHOOL of RELIGION
1798 Scenic Avenue • Berkeley, Calif.

State Legislation Eyed by Pastors

Ministerial Union Considers Proposals Before Virginia Assembly—Set Up Research Institute

RICHMOND, VA., Jan. 17.—The Richmond ministerial union recently went on record unanimously opposing any bill which might be introduced into the Virginia general assembly now in session authorizing the sale of liquor by the drink. It heard a suggestion from C. Emerson Smith, Presbyterian and secretary of the state council of churches' department of interracial cooperation, that members support a proposal submitted to the assembly by Armistead Boothe of Alexandria calling for repeal of state segregation laws relating to transportation. Mr. Smith also suggested that they work for the creation of a Virginia commission on civil rights to study economic, educational and other phases of racial relations. Although the union did not take formal action on the interracial issue, members were left free to approach state legislators on the matter if they wished to do so.

Retiring Governor Hits Federal Encroachment

In his farewell message to the general assembly, Gov. Tuck, who will be succeeded on Jan. 18 by Gov.-elect Battle, lamented the increasing concentration of power in the hands of the federal government and the government's encroachment upon the province of the states. Commenting upon his utterances in a radio address, Douglas S. Freeman, former editor of the *Richmond News-Leader* now devoting his time to historical writing, pointed out that we "bartered away our freedom" by adopting two constitutional amendments which at the time seemed wise—that providing for the election of U. S. senators by direct ballot, thus putting them under the influence of pressure groups, and that granting to the federal government power to levy an income tax, a power of "virtual enslavement."

Virginia Improves Facilities For Scientific Research

The opening of the Virginia Institute for Scientific Research may well be considered the state's most significant scientific event of 1949. Sponsored by the Virginia Academy of Science, the new institute will provide modern laboratories for research. Allan Gwathmey of the University of Virginia, acting director, aims to increase facilities so that young scientists may remain in the state to carry on their special studies, and to maintain contact with small industries which do not have such facilities. Cancer research is being carried on at the university and at the Medical College of Virginia, with support from the U. S. Public Health Service, the American Cancer Society's national research fund, the Virginia division of that society and the Order of the Eastern Star. During its current session the university has received $564,323 for research and has opened a new trace analysis laboratory. Its funds for research are about six and one half times greater than in 1941-42. The medical college during the past year has received around $277,500 for studies in cancer and heart disease and in biochemistry.

Sees Democracy Stifled By Inefficiency

Reviewing governmental reorganization in Virginia, Robert H. Tucker, lecturer in economics at Washington and Lee University, Lexington, said that if democracy is to survive it must be reconciled with administrative efficiency. "Democracy must not become synonymous with sprawling cumberousness," he said. "With governmental operations on their present scale, the question of governmental organization becomes a fundamental problem of democracy itself. . . . In state government we have pursued a policy of piecemeal reorganization. That aggregate losses on this account have been large no one can deny. . . . In view of recent expansions of county functions, county organization and management present a pressing problem whose solution cannot safely be delayed. The chief problems of county government arise from confused and ineffective administrative organization."

And So Forth

In a recent speech to the West Richmond businessmen's association, Henry S. Johnson, public relations director of the medical society of Virginia, lambasted socialized medicine as not needed, not wanted and not acceptable unless the United States is willing to yield to a "creeping revolution." He called for active opposition to the "insidious action of the social planners who would commit the country to a policy of compulsory health insurance," warning that such action would "drive a wedge of socialism into the vitals of government and lead to eventual socialization of business."

Virginia Transit Co. drivers and mechanics in Richmond, Norfolk and Portsmouth have voted to strike Feb. 11 in protest against the company's position on wage increases. Union leaders expect the new governor to follow his predecessor's lead and seize the company under the state's Public Utilities Labor Relations act.

Daniel H. Clare, who retired to Roanoke in 1935 after serving a number of important Baptist pulpits in New York, New Jersey and Massachusetts, died Jan. 6 at the age of 84. Since coming to Roanoke he had been active in the city's ministerial conference and had preached in churches of many denominations.

F. W. BURNHAM.

Jehovah's Witnesses Seek Use of Public School

Jehovah's Witnesses have carried to the Ohio supreme court their fight to obtain use of the Grand Rapids, Ohio, school building for Sunday meetings, Religious News Service reports.

CORRECTION

The statement in the New Haven, Conn., correspondence in the Jan. 4 issue that Rockwell H. Potter has been elected to succeed W. Glen Roberts, who has resigned as executive secretary of the Connecticut council of churches, was in error. Mr. Potter has been named president of the council.

Japan Entering Brighter Future

1949 Saw Advances in Many Phases of Life—International Ties Are Again Being Forged

TOKYO, Jan. 10.—The past year has seen notable advances in almost all phases of life in Japan. The food supply has been improved and inflation checked. Exports, though still only half of imports in dollar value, were double the 1948 total. Occupation controls are gradually being lifted, and the nation is taking over added responsibilities. A large section of the labor movement has repudiated communism. Repatriates from Siberia are far less vocal on the advantages of the Soviet regime than heretofore. The Civil Liberties Union, which now has 12 branches, has investigated several hundred cases of reported violations of civil rights and has given free legal counsel to many persons unable to pay. The physically handicapped have been promised material support and vocational training, and social security is promised for the entire nation within two years. High government officials who may have settled down too comfortably in their chairs were startled to be informed that they must all take a competitive examination to prove that they are worthy to retain their posts. The first woman prosecuting attorney has been appointed. A fisheries law, eliminating absentee landlordism, has given to fishermen the freedom already achieved by farmers.

Ties Made with Other Countries

International ties have been strengthened. The American government is financing study abroad for 140 students and 150 specialists—Diet members, educators, journalists and scientists. More than 300 other students are already in the U.S. Delegates went from Japan to the World Council and Y.W.C.A. conferences in Bangkok, and to the conference on world peace in Calcutta. A group of technicians has gone to India to teach the use of machinery in cottage and other small-scale industries. Toyohiko Kagawa is in England for six months of evangelistic work, after which he may go to the U.S.; Takeo Iwahashi, the blind Christian philosopher, is in the U.S. on the invitation of Helen Keller; Shigeru Nambara, the Christian president of Tokyo University, is attending a conference on reorientation in occupied countries; and Hachiro Yuasa and Merrell Vories are in the U.S. to consult on plans for the International Christian University. Buddhism sent an eminent visitor abroad in the person of Kocho Otani, head of the Higashi Honganji sect.

News of Religious Activities

The third Japan-American Student Conference was attended by 80 Americans, 120 Japanese and observers of other nationalities. The Christian Church Federation of the Philippines has won much admiration here by presenting a petition for clemency for Japanese war criminals condemned by

For Lenten-Easter Reading and Preaching

THE CROSS

In the Light of the Cross

By HAROLD COOKE PHILLIPS. A striking, revealing examination of the sins that crucified Christ—and are still at work in our world today. Searching heart and conscience, Dr. Phillips throws new light on the meaning of the Cross and its significance to present-day Christians. $2

A Plain Man Looks at the Cross

By LESLIE D. WEATHERHEAD. In simple, everyday language meaningful to the average man, Dr. Weatherhead discerningly explains the significance of the death of Christ. Here is a faith to live by—basic truth to guide every heart seeking God. $1.75

THOSE ABOUT THE CROSS

Faces About the Cross

By CLOVIS G. CHAPPELL. Vivid, gripping word-pictures of those who played their separate parts in the tragedy of the Cross—revealing the full power of Christ to redeem hearts and lives. For every reader—new insight and sympathy, a new sense of values, a restored faith in the ultimate victory of righteousness. $2

THE LAST SUPPER

The Sovereign Emblem

By ERNEST A. WALL. The two central symbols of Christianity—the Cross and the Lord's Supper—clearly and helpfully interpreted in terms of today's spiritual needs. An inspiring and enlightening book for both minister and layman. $1.50

IMMORTALITY

After Death

By LESLIE D. WEATHERHEAD. A profound and comforting discussion of the life after death—seen in the light of modern thought and with the comfort implicit in the revelation of Jesus Christ. $1.50

Jerusalem the Golden

By ARTHUR WENTWORTH HEWITT. "The theme is human immortality. The author has studied the grounds for doubt in certain phases of modern science and philosophy, and believes that he has the answer for them. . . . Many will find comfort and assurance in what he has written." —*Christian Century* $1.50

At Your Bookstore . . . Abingdon-Cokesbury Press

Young people constantly ask the questions which are answered every week in The Christian Century. You can help them find answers if you give a subscription to one or more teachers of youth in your church school. The same goes for adults and teachers of adult classes. Send only $2.00 for a six-months introductory subscription.

Name.....

Street.....Zone.....

City.....State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

Philippine courts. While this action was inspired by the fact that nine of the condemned had been converted to Christianity, it applied also to those who had not taken that step. Hallam C. Shorrock, leader in last summer's work camp movement here, has been touring Korea, Okinawa and the Philippines in an effort to interest people there in international work camp programs for next summer. The Japan Council of Christian Education is to act as the Christian education department of the National Christian Council in home affairs, and in its own right in international matters. The churches have caught up with prewar figures and are forging ahead. Methods of work to meet the needs of the new day are being worked out. Emil Brunner's final advice to the Japanese clergy as he concluded his visit here was: "Remember that Christ's injunction was 'Feed my lambs,' not 'Feed my giraffes.'"

Bible Study Enterprises Flourishing

Bible study groups in government and business offices are becoming popular. Seven of those being conducted in Tokyo have formed a liaison organization. The Y.M.C.A. is campaigning for such groups, and is also promoting the publication of Christian literature. The adult Bible class of the G.H.Q. chapel center has organized an association to help produce religious books in simple language for the man on the street. A retired businessman has decided to devote the rest of his life to translating the New Testament into the vernacular. He is transliterating the Japanese with roman letters and will publish it in parallel columns with English. Prince Mikasa, youngest brother of the emperor, is one of a group of 16—seminary professors and others—who are studying the Old Testament.

Christmas Celebrations Arouse Japanese Comment

Christmas of 1949 again witnessed an outpouring of generosity on the part of occupation personnel. The Affiliation of Women's Clubs ministered to the needs of the 1,675 occupants of Tokyo's poorhouse. Army units throughout the nation adopted orphanages for the day. In addition to the largess of CARE and LARA there came the first distribution of clothing through UNICEF. The army sponsored a Santa Claus parade with 68 floats and 8 bands, with Japanese organizations represented for the first time. A half-million people are said to have celebrated Christmas on the Ginza. The daily press challenged the Japanese people to see that the true Christmas emphasis be not commercial, but religious. Among the editorial comments: "I wonder if there is even one among Christmas enthusiasts who has ever read a line of the Bible." "Is Christmas a day for the people to make such a fuss as this?" "These fussmakers are people who pay no attention to God and faith in their daily lives."

And So Forth

If and when the government passes a bill permitting private radio broadcasting, the Roman Catholics, the Buddhists, the Evangelical Missions Association and the Missouri Synod Lutherans stand ready to establish stations.

Protestant chaplains and missionaries in this city come together monthly for a supper meeting, with 120 or more in attendance. A Protestant men's club has been formed to help churchmen in the occupation forces to become acquainted with the religious life of the Japanese church.

During the past three years LARA has brought relief to 25 million persons in Japan, has ministered to 1,900 institutions and has inspired a school lunch program that covers the entire country.

This is the Year of the Tiger—25 of the Showa era, 2,610 from the legendary founding of the nation. Girls born in this year are supposed to be so aggressive that they will not make good brides. Formerly, one year was added to the ages of all Japanese at the beginning of the new year. This year, however, because the Western rule for computing age has been adopted, all Japanese have become one year, and in some cases two years, younger than before. Children are reported disappointed in the new arrangement, their elders delighted.

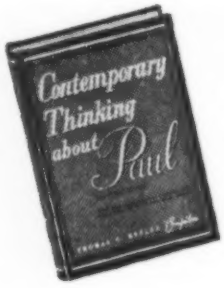
The nation's self-confidence was bolstered greatly when the Nobel prize in physics was granted to Hideki Yukawa. Is it a recrudescence of the old Japan that some have advocated erecting a shrine in his honor?

GRACE K. KERR.

Increase in Betting Alarms Danes

Aroused by a record week's turnover of 2.5 million crowns (about $500,000) in bets on sporting events, a group of members of the Danish parliament joined to demand a revision of the nation's law legalizing bets on such events.

Just Published . . .



Contemporary Thinking About Paul

The New Anthology
by THOMAS S. KEPLER

IN THIS COMPREHENSIVE survey of Paul—his life, his writings, his powerful influence on Christianity—the outstanding religious scholars of today offer their unique contributions toward a deeper understanding of the Apostle.

With the skill and discrimination that have made his other anthologies so valuable, Dr. Kepler has chosen representative pieces from various schools of New Testament interpretation, each with its own unusual and penetrating viewpoint. The greatest thinkers of our age speak in these pages—studying, analyzing, revealing the mighty figure of Paul as he worked to make Christianity world wide and to give it a basis for sound faith.

A rich, important book that offers every reader an opportunity to become better acquainted with the greatest interpreter of Christ—to catch something of his love, hope, courage, and faith for living today.

THE CONTENTS

Part I: The Religious Atmosphere of Paul's World
EDWYN R. BEVAN: *Mystery Religions and Christianity.* B. HARVIE BRANSCOMB: *Jesus' Attitude Toward the Torah.* T. R. GLOVER: *Tarsus.*
And Seven Other Selections

Part II: Biographical Data—The Man and His Experience
CHESTER C. MCCOWN: *The Sources of Pauline Mysticism.* JAMES MOFFATT: *Pauline Chronology.* CLARENCE T. CRAIG: *The Conversion of Paul.*
And Eight Other Selections

Part III: The Letters of Paul
MARTIN DIBELIUS: *Paul as a Letter Writer.* EDGAR J. GOODSPEED: *The First Collection of Paul's Letters.* KIRSOPP LAKE: *The Authenticity of 2 Thessalonians.*
And Eight Other Selections

Part IV: Insights into Pauline Theology
ADOLF DEISSMANN: *Where Paul's Theology Begins.* C. H. DODD: *The Ancient Wrong.* W. H. P. HATCH: *The Pauline Idea of Faith.*
And Ten Other Selections

Part V: Modern Evaluations of Paul
ERNEST F. SCOTT: *Difficulties in Paul's Religion.* J. GRESHAM MACHEN: *Paul and Jesus.* WILLIAM WREDE: *Paul's Importance in the History of the World.*
And Seven Other Selections

A BIG, USEFUL BOOK . . . 424 PAGES

$4 at your bookstore . . . *Abingdon-Cokesbury*

Coming Election Stirs Hyde Park

Sunday Orators Debate Politics, War and Imminence of Divine Judgment Through Winter Afternoon

LONDON, Jan. 15.—The Hyde Park orators were out in full force this afternoon. A general election is coming, war is in men's minds, judgment is hanging over the world. So politics and religion got a great airing today in the freest forum in the world—a 100-yard crescent by the Marble Arch crowded with Britons on a midwinter Sunday afternoon.

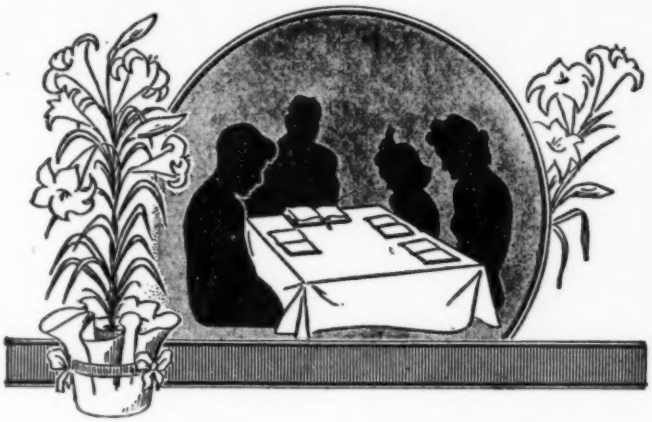
The Labor party's most effective spokesman in this toughest of all forensic arenas is Donald Soper, a Methodist preacher. With the general election set for Feb. 23, he was in good form. The problem of the election, he declared, is to find men who place moral values above political considerations, who legislate for the welfare of the whole nation and not only for the classes they represent. This he held the Attlee-Cripps government has done and will do. He maintained that both the Conservatives and the extreme leftists place class before community, and therefore are not to be trusted with the direction of Britain's precarious future. When hecklers broke in, he took them on with vigor, turning their words against them. He frequently extolled the "Christian way in politics," and though he refrained from identifying any one party or cause with the mission of the Christian church he left no doubt as to where he thinks the balance falls.

A Conservative Challenge

An even larger crowd presses around a 10-foot platform just a few yards away, on which a sign identifies the protagonist of the Conservative party. The noise one hears is not all approval. About 50 Laborite hecklers sustain a derisive chorus of hissing and catcalling, over which the burly speaker must trumpet his words.

"What does the government offer you?" he demands. "Three squares a day?" A volley of "Heah! Heah!" answers him. "And a roof over your head? Security for the future?" After the answering approvals, he thunders out the words he has been building up to: "Well, my friends, you can have all that in the Brixton gaol!" Clapping, laughs, booing and hisses identify the sympathies of the people. The speaker continues, predicting a continuing loss of personal liberty by "regimentation under political theorists and bureaucrats," which can be defeated only by the ballot of Feb. 23. As the voters of Australia and New Zealand ousted the socialists, he declares, so will those of Britain. A young man among the hecklers does not quite agree, and demands to know how free enterprise can save the country. "Look at America. They got all the money and still got 5 million unemployed," he cries, holding up five fingers. "Fine record, ain't it, Mr. Speaker?" The chorus becomes too loud for the speaker even to be heard any more. But what answer could satisfy the young man's question?

Now where are the Liberals and the Communists? No platforms proclaim their



The Days That Lead To Easter

THE days that lead to Easter can be a time of spiritual advance for you and for your family if you will spend a few minutes each day in Bible reading, prayer, and meditation. In this Lenten and Easter season you and your family can join the many thousands all around the world who get daily spiritual refreshment and inspiration for Christian living through the use of The Upper Room.

A subscription to The Upper Room is an Easter gift of love. It carries a message for every day for a whole year. The cost is less than one cent a week. Yearly subscriptions, six bimonthly issues with a full page for each day, cost just 50 cents each when two or more are ordered at one time. Send your list for Easter gifts now. Include yourself, your loved ones, your friends, and those acquaintances that you would like to help find the way for a closer walk with God.

Single copies, 10 cents. Ten or more copies to one address, 5 cents per copy. Individual subscriptions, two years to one address or two yearly subscriptions, $1.00. Order from

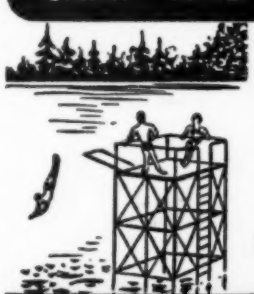
15TH. ANNIVERSARY YEAR

THE UPPER ROOM
1908 Grand Ave.
Nashville 4, Tenn.

THE WORLD'S MOST WIDELY USED The Upper Room DEVOTIONAL GUIDE

12 editions
English—English Pocket—Braille—English (Australia)—
Armenian—Chinese—Korean—Spanish—Portuguese—Swedish—Ilocano (Philippine)—Tagalog (Philippine)—

CAMP AND CONFERENCE DIRECTORS



LET US PAY THE MEDICAL BILLS FOR YOUR CAMPERS

$1500.00 for Accidental Death
Up to $1000.00 for Polio
Up to $1000.00 for Accident
Up to $100.00 for all other Illness

New Low Premium **Write for Latest Details**

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
BROADWAY AT WAYNE FORT WAYNE 2, INDIANA

ALL CHURCH CRAFTS
Studios of George L. Payne

American Productions in Stained Glass, Lighting Fixtures, Woodwork, Altar Ornaments & Tablets
Genuine Carillons
Also Representing
J. Wippell & Co., Ltd.
Exeter • England
English Church Art
Address Inquiries
GEORGE L. PAYNE
15 Prince St. • Paterson 11 N. J.

Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
65 SUDBURY STREET, BOSTON 14, MASS.

PEWS, PULPIT & CHANCEL Furniture
• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 12 SCRANTON 2, PA.

Life After Death

The most detailed and definite teaching of the certainty of immortality is to be found in the writings of EMANUEL SWEDENBORG, famed scientist, theologian and philosopher. A brief account of his life is given in #3 below.
The books listed are FREE upon request. Simply check those desired, and mail with 5¢ each, to assist with handling.
The SWEDENBORG FOUNDATION
51 E. 42nd St., New York 17, N. Y.
☐ 1. HEAVENLY ARCANA (Explanation of passages in Scripture)
☐ 2. THE FOUR DOCTRINES (Teachings for life)
☐ 3. HEAVEN AND HELL ("From Things Heard and Seen")
☐ 4. THE DIVINE PROVIDENCE (Angelic wisdom concerning the Divine providence)
☐ 5. DIVINE LOVE AND WISDOM (Angelic wisdom concerning Divine love and wisdom)
The clergy should ask for form on which to apply for all these books, and others, cloth bound, library edition, free of charge.
A-5
NAME.....
ADDRESS.....
CITY.....STATE.....

virtues, but they will be heard from later.

Crowds are larger around the election orators than around others, but the battle over ballots is not the only question in the air. Not far away is a large throng listening with unusual orderliness to the testimonies of a peace organization. Huge banners behind the speaker's stand bear the slogans: "Recognition of Spain Means War" and "Keep Out of Spain and Out of War." From the stand, a man with clerical collar and cultured voice pleads with his audience to realize the world's danger. "Our present policies can lead only to war within four or five years. Take American troops and bombers out of England. Work for peace now, or there will soon be nothing left to work for."

Fascism, Antifascism

Fascists and antifascists are having their say. Less than 30 yards away, a man in rumpled raincoat and shapeless hat reads aloud from his notebook to a dozen people around him. "I say, war is glorious. Follow me in battle for the truth! Where Napoleon and Hitler failed, I shall succeed." But no one wants to enlist. Another man, leaning over the sign of the Jewish War Veterans, acidly condemns the recent action in north London of 800 bobbies, who kept an angry crowd in order while Fascist Oswald Mosely preached his anti-Semitic, pronazi poison. "What did we fight for? Is this what we mean by freedom in this country?"

The most awesome of the park's 20-odd orators is a tall Negro, very dark, with few teeth, a fingerless right hand, and eyes that flash from deep sockets. His shrill voice warns of the rising menace in Africa because of oppression and exploitation of the black man. "We were born kings of our continent, and that kingship we shall recapture," cries the fiery Jeremiah, brandishing his black, blunted hand.

Religion Heard From, Too

A few steps take one from the arena of political harangue to that of religious disputation. Here in Hyde Park, vendors of Christian truth vie with each other for the ears of prospective converts. A young layman of the Catholic Truth Society, clutching a large crucifix, proclaims the Roman faith.

"Why do you worship Mary and the plaster saints?" a listener asks.

"We do not worship them; we simply give them honor. Come now, you don't worship your mother's photograph, do you?"

Near by, 40 of the faithful kneel in a circle, a crowd keeping a respectful distance. In their midst stands another young man, explaining the use of the rosary, and urging other Catholics to join their circle and pray for the conversion of Russia. A few come forward and kneel. The beads move through the fingers. "Hail Mary, full of grace . . ."

Leaning casually on the knee of his right leg, which is thrown over the little platform's rail, an elderly parson of the Church of England quietly carries on a discussion with the people about him. Without pomp or rhetoric he wins and holds respectful attention.

Here also the fundamentalists speak their minds. A toothless old woman in shabby clothes stands upon a box, singing with piercing voice: "Sweet peace, sweet peace, wonderful, wonderful, wonderful peace." Six or seven others join in; but some sing in mockery. Close by, an old gentleman shouts frenetically about the Blood of the Lamb and the imminence of Armageddon. Not a single person listens to him, and soon he comes down from the stand. His sign says, "Pillar of Fire Society." The embers are low.

Never absent is the Salvation Army—familiar black and red uniforms, brass band, scroll of canvas with words of hymns. The plain-looking girl on the stand tells of her past unhappiness and the new joy she has found in Jesus, and tries winsomely to get the people to join in a hymn. The band plays; the little army and a few others sing, "Will your anchor hold the storms of life?" Some of the silent drift away towards another island of people.

From Out in Utah

A new voice is now heard, strange in its American accents. "And, folks, you oughta see how the Lord has blessed and prospered us out there in Utah." "Elder" Maguire describes the revelation made by God to Joseph Smith, holds up the Book of Mormon, tells how the Lord chose his saints in North America long ago. This is new to the British, and they are interested. The young missionary is genuinely sincere, but nervous and inarticulate. Some of the old-timers of the park push toward the platform, eager to poke their well tried pins into the helpless victim.

"Oh, ye believe in the Bayble, do ye? Awlright, 'oo did Cain marry when 'e went into the land o' Nod?"

"Well . . . uh . . . uh . . . he married Abel's sister."

The inquisitor smiles and sticks another pin. "And 'oo creayted the wurld?"

The boy is confident. "Why, God did, of course."

"Did Jesus mayke it too? That's wot John I says."

"Well, sure; Jesus helped God," stammers the boy.

"Then there must ha' been two Gods. Is that wot it means when Genesis says, 'Let *us* mayke man in *our* image'?"

The young Mormon is thoroughly flustered. "Uh . . . that means . . . uh . . . that God is Father, Son and Holy Ghost."

"Blimey, that's three blinkin' Gods you got now!"

Nor for the Inexperienced

Another youth pulls at the elder's coat and changes places with him. The bewildered boy is led off by a friendly Englishman, away from the circle. "Look, my friend," he counsels, "Hyde Park isn't the place to learn to speak." An aging man still flings out a taunt: "Why don't you go back to America and preach? They need it more than we do."

Darkness comes early in London. The fog settles down, a drizzle begins, and one's feet grow cold. But these discomforts are not enough to disperse the crowds around the passionate politicians, prophets and preachers in Hyde Park. A general election is coming. Nations are preparing for war. The day of judgment is at hand. The speakers are in dead earnest. The times are critical, dangers surround us. We must act. There is no time to be lost, and the people know it. In Hyde Park they don't even stop for tea. J. Robert Nelson.

Church Women Sign for Unity

United Council Launches Its Project to Obtain Million Signatures in Ecumenical Register

NEW YORK, Jan. 18.—At a meeting Tuesday in the offices of the United Council of Church Women, Mrs. Ralph J. Bunche, wife of the former U. N. mediator in the Palestine dispute, and Mrs. Ruth Bryan Rohde, former minister to Denmark and now a member of the U.S. delegation to the United Nations, launched the "Ecumenical Register of Church Women," the council's nationwide program to put 1 million American Protestant women on record for Christian unity. The project, also called the "First Million," is planned as a demonstration of women's interest in the ecumenical church. Mrs. Harper Sibley, president of the council, explained that the project grew out of the conviction expressed by representatives of state and local councils at the national board meeting in Los Angeles last October that a national demonstration of the power and dedication of churchwomen is greatly needed. Each woman who signs the register will contribute $1 as a "token of thanksgiving for our Christian unity."

Honor Pacifist Leader On 65th Birthday

Over 1,000 friends and coworkers of A. J. Muste gathered at Community Church on his 65th birthday last week to honor the long-time executive secretary of the Fellowship of Reconciliation. Norman Thomas was master of ceremonies, and Dr. Muste's work through the years was extolled by Henry A. Vruwink, pastor of Flatbush Dutch Reformed Church, Brooklyn, and classmate of "A. J."; Tom Tippett, educational director of the Machinists Union and coworker with Dr. Muste on the faculty of Brookwood Labor College; and Prof. Douglas V. Steere of Haverford College. In a forceful address, Dr. Muste presented his own declaration of faith: "I believe in God... in the pursuit of truth, whatever may be the personal sacrifice... that every human being is to be loved equally and is equally worthy of love.... And finally I believe in the coming of the Kingdom on earth, the eventual triumph of the revolution in bringing to pass a loving and peaceful society on earth." He acknowledged the "menace of totalitarian communism," but emphasized the futility of resorting to violence as a deterrent. "The choice before us is between Stalin and Gandhi," he said.

Religious Groups Oppose Gambling Proposal

Many voices have been raised here opposing Mayor O'Dwyer's statement asking the state to legalize gambling in New York city. As noted in last week's Christian Century (p. 100), protests were registered by the Protestant council, the Federal Council of Churches and a group of 100 Brooklyn ministers. Now the Central Conference of American Rabbis points out that at its convention last June in Bretton Woods, N. H., a resolution was adopted condemning gambling devices as a means of raising funds for Jewish religious and communal institutions. Such devices, the conference said, are "contrary to our faith and tradition," and it urged rabbis to discourage them. The Manhattan-Bronx pastoral conference of the Lutheran Church—Missouri Synod opposed the mayor's proposal, saying: "We cannot sacrifice our God-given principles simply because in a purely monetary way such legislation might benefit New York state."

Auburn Hall to be Built In Union Quadrangle

A campaign to raise $300,000 to build within the quadrangle of Union Theological Seminary a new five-story edifice to be called Auburn hall was announced Friday by Henry P. Van Dusen, president of both Union and Auburn seminaries. Auburn, which was founded in 1818 in Auburn, N. Y., became affiliated with Union in 1939. The new building will provide a home for Auburn within the quadrangle, and will signalize the 10th anniversary of the seminaries' association. Union's present enrollment of 624 is the largest in its history, and 84 per cent larger than in 1938. It was announced this week that Ralph W. Sockman will become associate professor of practical theology at the seminary, and that George W. Webber, assistant dean of students and director of the veterans' pro-

He draws as he speaks

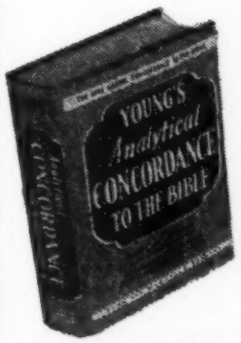
THE CHRISTIAN MESSAGE IN A UNIVERSITY CENTER

"The programs you held in First Church were an inspiration to many people. . . . I hear it from many sources,—on and off the campus. Keep in mind a return engagement at the first opportune time."
Ralph W. Frost, for The Christian Associations, University of Tennessee, Knoxville, Tenn.

Further information on request *All engagements planned well in advance*

The Charles A. Wells Conferences on Christ and World Need
152 Madison Ave., New York 16, N. Y.

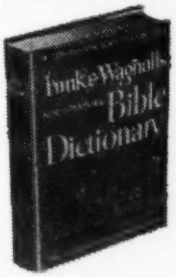
TWO *Indispensable* REFERENCE BOOKS!



Young's ANALYTICAL CONCORDANCE TO THE BIBLE

ARRANGED in alphabetical order for easy reference—Hebrew and Greek words in the original with pronunciation, meanings and appearances in parallel passages—Date and era given for every Biblical Character—Analytical values are stressed—Features Index Lexicons to Old and New Testaments—Covers modern archaeological discoveries in the Middle East.

311,000 lines of Biblical quotations and word references. 30,000 Readings of the Greek New Testament. 70,000 Hebrew and Greek words with translations. 1259 pages, $10.00. With handy thumb index, $10.75.



Funk & Wagnalls NEW STANDARD BIBLE DICTIONARY

COVERS languages, literature, history, biography, manners and customs of the Bible—Gives pronunciation of title words—Clear Translations of Hebrew and Greek—Complete cross-references for ease in use—Explains, interprets and analyses.

965 pages with 433 illustrations and 28 maps—$6.00

At all booksellers

FUNK & WAGNALLS CO.
153 E. 24th St., N. Y. 10

Clip and mail to your bookstore.

Please send.....copies of Young's Concordance (check one).....plain @ $10.00.....with thumb index @ $10.75.
Please send.....copies of Funk & Wagnalls New Standard Bible Dictionary @ $6.00.
Name.....
Address.....
City.....Zone.....State.....

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. · NEW YORK 18, N.Y.

FOLDING CHAIRS
· IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

WANTED — Accredited Director of Religious Education. Prefer married man with musical interests. Write Pastor, First United Presbyterian Church, Beaver, Pennsylvania.

Christian Century Reprints

WHY AREN'T THEY LIKE US?
by Mary Elizabeth Sergent
($2.50 per hundred)

A ROAD TO ATOMIC PEACE
by Daniel and Squires
(25c; 5 for $1; $15 per 100)

WHAT DID THE SUPREME COURT SAY?
by Charles Clayton Morrison
(25c; 5 for $1; $15 per 100)

PALESTINE AND THE JEW
by Morris S. Lazaron
(25c; 5 for $1; $15 per 100)

The Christian Century,
407 S. Dearborn St., Chicago 5, Ill.

Send me _____ copies of _____

I enclose remittance in full.

Name _____

Address _____

gram, has been named dean of students. The appointments begin July 1 upon the retirement of Walter Russell Bowie, professor of practical theology and dean of students. Dr. Sockman will continue as minister of Christ Church (Methodist), which he has served for 30 years, and as minister of the National Radio Pulpit, which recently celebrated its 25th anniversary.

Rabbi Prefers Common Front To Common Font

At the regular monthly luncheon meeting of the Liberal Ministers club on Monday, at All Souls Unitarian Church, Rabbi William F. Rosenblum of Temple Israel, speaking on "Should We Establish a Universal Liberal Church?" affirmed his belief that religious liberals should strive not for a single liberal church, but rather to "do certain things together." He held that we still have too much to do to overcome the prejudices inherited from the past before we can understand one another's viewpoints enough to permit any kind of working unity. Rabbi Rosenblum is convinced that the preservation of the public school against its enemies is vital to the preservation of liberal religion. He believes that the "world of tomorrow" belongs not to religious or political dictatorship, but to democracy in church and state. His attitude toward religious unity in general is perhaps best expressed in his reply to the pope's appeal to non-Roman Catholics to return to the fold: "We need, not a common *font*, but a common *front* against atheism."

And So Forth

Over 100 Brooklyn clergymen attended the instruction conference for home visitation evangelism held this week at Hanson Place Central Methodist Church. At six district conferences which climaxed the meeting, plans for carrying on a program of visitation evangelism in each church's Lenten observance were set in motion.

The Salvation Army launched its 70th anniversary appeal for funds at a rally last week. Goal in the campaign is $1,292,000.

The United Negro College Fund raised $1,156,000 in 1949, John A. Suman, vice-president of the Standard Oil Co. of New Jersey, retiring national chairman of the campaign, announced last week. This sum exceeded the 1948 total by $85,000 and is the largest amount raised in one year since the fund was established in 1944. The money will be distributed among 31 private colleges and universities in 13 states.

A new regulation of the state motor vehicle bureau bans the sale of motor vehicles, motorcycles and trailers on Sunday.

J. Henry Carpenter.

Birmingham Baptists Vote Down Offer of Hospital Aid

Members of the Birmingham, Ala., Baptist association recently rejected a resolution which would have authorized the construction of a 200-bed addition to Birmingham Baptist hospital, with the work financed under the Hill-Burton act providing for federal aid to private hospitals. Many members of the association argued that acceptance of the funds would violate the Baptist principle of separation of church and state.

Cummings' Death Loss to St. Louis

Interdenominational Leader Had Built Local Federation into One of the Nation's Best

St. Louis, Jan. 19.—Clark W. Cummings, executive secretary of the St. Louis metropolitan church federation, who died in his sleep last Friday night, is credited with having developed the federation into one of the foremost organizations of its kind in the nation. He came to St. Louis in 1937 after a 10-year Disciples pastorate in Springfield, Ill. Under Dr. Cummings' leadership the federation became completely interracial. Its commission on race relations is constantly alert for critical racial situations and has done much to alleviate injustices and unfair discrimination. Since the decision in the Champaign case caused the St. Louis circuit court to rule illegal the federation's released time program of religious education, which covered the city, regular classes have been conducted after school in church centers. The Reformation Day services which Dr. Cummings initiated and which have been attended annually by from 12,000 to 18,000 people set a pattern and served as an inspiration for similar services in many other cities.

Largest Assembly of Pastors Attends Funeral

What was described as the largest assembly of ministers in the city's history gave evidence of their esteem for Clark Cummings by their presence on Tuesday at his funeral in Union Avenue Christian Church, in which he was an elder. Rabbi Samuel Thurman, president of the rabbinical association of St. Louis, offered prayers; J. M. Bracy, venerable pastor of First Baptist Church (Negro), read several passages of Scripture; Edmund C. Miller, president of the federation, offered the main pastoral prayer; and this correspondent, pastor of Union Avenue church, gave the address. The federation's executive board has set up a regency of four men—the president and three former presidents—to direct the work of the agency until a successor to Dr. Cummings is named.

Appoint Negro to School Board

The first Negro to serve on the St. Louis board of education was appointed recently by Mayor Joseph Darst. He is Edward Grant, a prominent dentist. The mayor had first appointed to the position a well known Negro woman, but she could not afford to give up a clerical position in the city government for an unsalaried post on the school board. Both Dr. Grant and the woman first appointed are Roman Catholics.

Announce Eden Convocation Lecturers

Lecturers for the 16th annual convocation of Eden Theological Seminary (Evangelical and Reformed), Webster Groves, are Marcus L. Bach, professor in the University of Iowa's school of religion; Ro-

land H. Bainton, Titus Street professor of ecclesiastical history at Yale Divinity School; and J. Coert Rylaarsdam, associate professor of Old Testament theology at the University of Chicago. Each visitor will give four lectures during the convocation, to be held Feb. 7-9. Dr. Bach will discuss "Which Way Protestantism?"; Dr. Bainton will fill the alumni lectureship on "The Struggle for Religious Liberty"; and Dr. Rylaarsdam will speak on "The Faith and the Book."

And So Forth

Ladue Chapel (Presbyterian) and St. Peter's Church (Episcopal), both in a favored residential section of St. Louis county, were dedicated in recent weeks.

Bishop G. Bromley Oxnam comes to St. Louis next Thursday to address the annual meeting of the metropolitan church federation. HAMPTON ADAMS.

Knights of Columbus Offer Correspondence Course

Feature of the Knights of Columbus' 1950 advertising campaign is the offer of a free correspondence course in Roman Catholic instruction, Religious News Service reports. Headline over the first ad, which appeared in *Parade*, Sunday newspaper supplement with a circulation of more than 5 million, reads: "Learn the Truth About the Catholic Church by Mail . . . at No Cost."

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Challenge to Lassie (MGM) Donald Crisp, Edmund Gwenn, Lassie. *Drama.* Dispute over whether lonely collie, mourning his dead shepherd master, shall continue sleeping on grave in Greyfriars churchyard or must be put to death because there is no legal owner to pay her license finally reaches Edinburgh's highest courts. Unspectacular though technicolored, entertaining, *lovingly performed.* M,Y,C

Mrs. Mike (UA) Evelyn Keyes, Dick Powell. *Drama* from true story of Boston girl who in early 1900's married a Canadian mountie, went with him by dogsled to his post hundreds of miles into the frozen north, suffered privation and sorrow but finally learned to accept life on its own terms and love it. Although not outstanding, film has virtues of simplicity, honesty and *human warmth*, and it celebrates what is most significant in life. M,Y

Once More, My Darling (Univ.) Ann Blyth, Jane Cowl, Robert Montgomery. *Comedy.* Playboy, called back from reserve status by army intelligence, is required to court naive, addle-pated heiress to smoke out her former suitor, wanted for crime while in service. But *she* courts him, and when mission is over he succumbs. A few stretches of sophisticated wit, but for the most part as *addled* as its heroine. M,Y

Tight Little Island (British; Rank) *Comedy* set on Hebrides island during war. Failure of whisky supply plunges island into gloom and bickering, but chance to salvage (illegally) store on wrecked vessel makes everything fine again. You *may quarrel with thesis*—that bottled Scotch spirits bring joy and good where all was sorrow and evil—but you cannot deny the genuinely humorous characterizations, the beautiful photography. M,Y

BEST CURRENT FILMS

For Family: Christopher Columbus, Come to the Stable, Ichabod and Mr. Toad, Jolson Sings Again, Louisiana Story, On the Town, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: The Affair Blum, All the King's Men, The Doctor and the Girl, Everybody Does It, The Fallen Idol, Fame Is the Spur, Father Was a Fullback, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Pinky, Quartet, The Quiet One, The Red Shoes, Sands of Iwo Jima, She Wore a Yellow Ribbon, Symphonie Pastorale, Task Force, The Window. 2-1-50

PRESBYTERIAN HOSPITAL SCHOOL OF NURSING

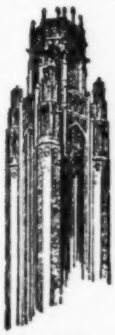
Spring Class will enter March 20, 1950

Basic three-year course in professional nursing. Clinical experience in a 480-bed hospital. Affiliations with University of Illinois and six other colleges for B.S. degree. Accredited by the State of Illinois and the National Nursing Accrediting Service. Also, registered with the Board of Regents, University of the State of New York.

Scholarships available to well-qualified applicants.

For catalog and admission forms write:

Henriette Froehlke, Director
1753 West Congress Street
CHICAGO 12 ILLINOIS



A NEW CURRICULUM FOR MINISTERIAL EDUCATION

A copy of this pamphlet describing the new curriculum for the degree of Bachelor of Divinity may be had on request.

Dean Marvin P. Halverson

The Chicago Theological Seminary

Affiliated with the University of Chicago through the Federated Theological Faculty

5757 University Avenue Chicago 37, Ill.

PREPARE FOR CHRISTIAN LEADERSHIP

An interdenominational graduate school of theology with 114 years' experience

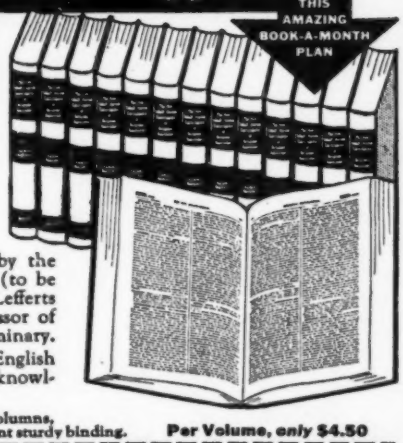
- Ministers, directors of religious education, teachers of religion, missionaries
- Qualified faculty
- Tested curriculum
- Opportunities to serve in rural and city churches while attending school
- Fully accredited
- Adequate facilities
- Apartments for married students
- College of Arts and Sciences and Conservatory of Music on same campus
- Degrees: A.M., B.D., S.T.M.

For catalogue write Leonard A. Stidley, Dean, Bosworth Hall, Oberlin, Ohio

OBERLIN GRADUATE SCHOOL OF THEOLOGY

Now! You can afford

THIS AMAZING BOOK-A-MONTH PLAN



The New* SCHAFF-HERZOG Encyclopedia of Religious Knowledge—*13 volumes

THE BAKER BOOK HOUSE offers you this valuable encyclopedia on the convenient "volume-per-month" plan.

Thirteen Beautiful Volumes—in new convenient size, in clear print, on high quality paper. Superior binding in durable fabric.

Being brought completely up to date by the preparation of two supplementary volumes (to be announced later) under the editorship of Lefferts A. Loetscher, Ph. D., D. D., Associate Professor of Church History, Princeton Theological Seminary.

The only encyclopedia of its kind in the English language. Embraces every phase of religious knowledge, both ecclesiastical and Biblical.

Each volume averages 500 pages of clear, double columns, easy-to-read type. High quality smooth paper, excellent sturdy binding. Per Volume, only $4.50

Please send me_____complete set(s) of NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. I understand those volumes now ready will be mailed immediately and the remainder will follow as they are issued.

Ready—Vol. I, Aac-Bas	$4.50	April—Vol. VI, Inn-Liu	$4.50	September—Vol. XI, Son-Tre	$4.50
Ready—Vol. II, Bas-Cha	4.50	May—Vol. VII, Liu-Mor	4.50	October—Vol. XII, Tre-Zwi	4.50
Ready—Vol. III, Cha-Dra	4.50	June—Vol. VIII, Mor-Pet	4.50	November—Vol. XIII, Index	4.50
Ready—Vol. IV, Dra-Goa	4.50	July—Vol. IX, Pet-Rev	4.50	Supplementary Volumes XIV and XV to be Announced.	
March—Vol. V, Goa-Inn	4.50	August—Vol. X, Rev-Son	4.50		

$_____ Enclosed. ☐ Send C. O. D. ☐ Charge My Account

(Please include 16c Postage and Handling for each Volume) CC

Name_____ Address_____

City_____ Zone_____ State_____

BAKER BOOK HOUSE, Grand Rapids 6, Michigan

To Give Life Direction—Purpose—Power

What Are You Living For?

by JOHN SUTHERLAND BONNELL

JOHN SUTHERLAND BONNELL
What Are You Living For?
For every man and woman today—the key to a positive answer to life's basic question

HERE IS A VITAL, challenging book for every man and woman today who seeks a real and satisfying purpose in living—twenty-four practical, stimulating messages showing how to use the rich resources God offers to answer life's basic question.

Inviting, encouraging, and strengthening, WHAT ARE YOU LIVING FOR? speaks directly and personally to men and women at all stages of the spiritual life. With deep understanding of human needs, Dr. Bonnell points to Christ as the true center of a stable and effective personality—the best answer to the question, "What are you living for?"

Four progressive divisions lead to deeper, firmer faith. The first six messages reveal faith as both an adventure and a path to spiritual security. The second group, designed to overcome doubt, holds out the power of faith to change lives. The next six, for those times when life seems too much to handle, show God triumphant in bringing strength out of weakness and healing the broken in heart. The last group of six challenges men and women everywhere to accept their responsibility to their faith and to work for a changed and unified world.

Here, for every reader, is practical inspiration that satisfies both heart and mind—a stronger hold upon the only things that give life direction, purpose, and power.

READY
FEBRUARY 10
$2

The Chapters

INVITATION TO ADVENTURE

The call of the Master—an invitation to adventure and spiritual security . . .

THE MASTER PASSES BY
THE MIRACLE OF CHANGED MEN
SEEING GOD FACE TO FACE
THE ROAD TO CERTAINTY
THE FOUNDATION OF LIFE
ALLEGIANCE TO A DREAM

FROM DOUBT INTO FAITH

How God can bring strength out of weakness and heal the brokenhearted . . .

SCIENCE AND RELIGIOUS FAITH
THE ORIGIN OF THE UNIVERSE
THE ORIGIN OF MAN
FAITH THAT REDEEMS
FAITH THAT TRANSFORMS
FAITH THAT BUILDS

COURAGE TO OVERCOME

The power of faith to overcome doubt and change lives . . .

COURAGE FOR THE DISCOURAGED
STRENGTH OUT OF WEAKNESS
HEALING THE HURTS OF LIFE
PRAYER—A COSMIC POWER
THE BROKEN IN HEART
THE TRIUMPH OF IMMORTALITY

THE CHALLENGE OF RESPONSIBILITY

The demands of the Christian gospel—and its power to change the world . . .

WHAT ARE YOU LIVING FOR?
MAKING YOUR LIFE SIGNIFICANT
YOU ARE THE HOPE OF THE WORLD
TO HEAR AND TO DO
THE HOLY CATHOLIC CHURCH
ONE IN HOPE AND DOCTRINE

THE AUTHOR

JOHN SUTHERLAND BONNELL is "National Vespers" minister of the A.B.C. Network and pastor of Fifth Avenue Presbyterian Church, New York.

at your bookstore . . . Abingdon-Cokesbury Press